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The Story of Fifty Years

OF THE

Young Women's Christian Association of India, Burma and Ceylon

By

ELIZABETH WILSON, M.A.

AUTHOR OF *Fifty Years of Association Work among Young Women*

Foreword by

MRS. SINCLAIR STEVENSON, M.A., Sc.D.

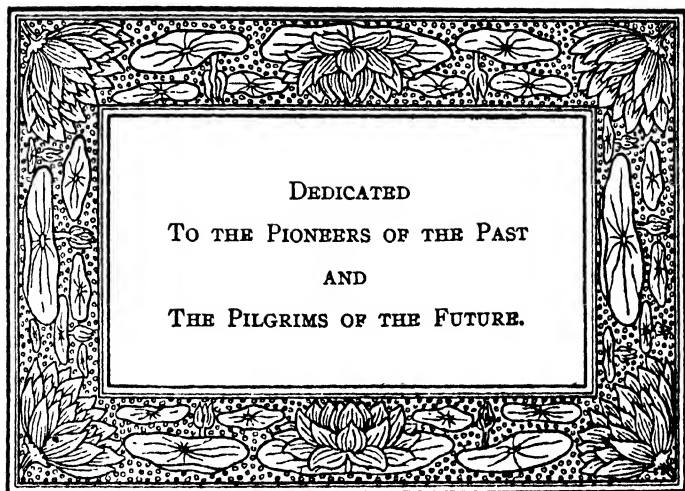
AUTHOR OF *The Rites of the Twice Born, The Heart of Jainism, etc.*



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INDIAN NATIONAL COMMITTEE YOUNG WOMEN'S
CHRISTIAN ASSOCIATION



FOREWORD

A RECORD OF FRIENDSHIP

"The art of friendship is the greatest art in life," said James Bryce in his tribute to Dean Stanley, and Miss Wilson with her pleasant pen has written down for us a study of fifty years' research into this greatest of arts.

All friendships, if they are to be wholesome and enduring, must have quiet beginnings ; tendrils are put out and meet answering tendrils, experiments are tried, experience is gained, tests are passed, fun and sorrow come to prove the friendship, mistakes are made (for "if you don't make mistakes, you make nothing,") and yet slowly and almost imperceptibly the art is learned and the great gain of a lasting friendship won. Such is the story Miss Wilson has to tell—the history of a great friendship welded between women of differing races, castes, and creeds.

It is good for us who follow in the steps of the great pioneers to have such a history. We see in it not just the record of minutes and motions, *agendas* and addresses, but the story of a cause for which women of like passions with ourselves have been content to forego youth, complexion, health and home.

Who are these women secretaries of the Young Women's Christian Association? Are they not just women, "*pledged to kindness*"? In the measure that they all unconsciously have kept that pledge, they have succeeded—where they let organisation take the place of spontaneity, they failed.

We shall all bring to the reading of these pages some prejudices for or against the movement it describes,

or the women whose work it records. But if, for just so long as we hold it in our hands, we could climb outside the park-paling of our own prejudices, what a breath of God's moorland air we might inhale ! If we could believe in the potentialities of our fellow-members, how our faith would invigorate them to step out of their irritating weaknesses, as the female race has stepped out of crinolines, and it might be said of us, as it was of John Richard Green, that one of the charms of our Association was that it made a man feel better than his ordinary self. And if we could forget our prejudices against the movement, and our crippling memories of past failures, how plastic we should be in the hands of God to be moulded into an organisation that He Himself could use.

But it is not only prejudice that bars out friendship. Jane Austen has given us the second word, too. There can be no true friendship with God or man where there is Pride or Prejudice and, as we read these pages, we need to open our hearts to the breath of a great humility. So much has been attained, so much has been done ; but how much more our mean grasping conceit has prevented, what seeds of friendship it has sterilized !

Fifty years have gone, but there are the good new years to come, and may the object of the Association be in the future, as it has been in the past, to lead women to gain the personal friendship of Jesus Christ our Lord ; for only through the experience of that friendship can we lose the pride and the prejudice that hinder our friendship with our fellow-women. So may we realise our ideal and see grow up among women all the world over a

Beautiful friendship tried by sun and wind,
Durable from the daily dust of life.

MARGARET STEVENSON.

PREFACE

This attempt to collect and publish information about the origin and progress of the Young Women's Christian Association in India, Burma and Ceylon is made in connection with the observance of the Jubilee, in 1925.

It is only a story, it does not pretend to be a formal history, nor can it treat adequately much that is really important, nor mention many of the loyal workers and friends to whom it would be a satisfaction to do justice.

There has been abundant material at hand for almost the whole period. Local Branches have spread their minute books open for inspection; the Hon. E. Kinnaird, and Miss Agnes Hill have furnished manuscripts and many letters and other original documents which had been carefully preserved; there have been at hand complete files of National Conference reports and of the Magazine under its successive names, as well as miscellaneous publications. Most precious have been the early Bombay reports and *News Letters*, and the *British Y.W.C.A. Journal* for 1893-99, in which correspondence from India appears nearly every month. Best of all, there have been visits to most of the Associations described, and acquaintance and conversations with those who have been workers for very many years.

As to the work of composition, the reader may at times be confused in trying to follow sequences in time, owing to the effort made to deal with each subject as a whole for the period under review. Some matters have been begun

and, apparently, left hanging in the air, while others have come in without introduction to speak for themselves. Occasionally, there has been difficulty in harmonizing two or three accounts of the same matter, or in ascertaining facts which were once too well known to be recorded; these, as well as other circumstances have, probably, led to errors which will be detected only after the book is in circulation, and for which forgiveness is asked in advance.

Calcutta, 1925.

ELIZABETH WILSON.

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CHAPTER I

THE YEARS OF BEGINNING

1875-90

At the time when Toru Dutt was publishing her translations of French poetry into English verse, another young woman in India was also thinking in terms of the land of her sojourn, as well as the land of her birth. This was Miss Harriette M. Butt, who came to Bombay in 1874, as a missionary of "the Society of the long name," the Indian Female Normal School and Instruction Society, and opened a school for the education of high-caste Indian girls in Byculla.

There was this difference between the Bengali poetess and the English missionary—one wrote from the seclusion of her father's home, from the garden, the library, the invalid chamber; the other experienced the daily contacts of a missionary life, yet sought to make these contacts of value to all concerned. There was this similarity between them—both were devoted Christians and both were pioneers.

It is currently believed that during the year 1875, Miss Butt, previously a member in England and a friend of Miss Roberts, formed a Branch of the Young Women's Christian Association in Bombay. As to the exact date when the three members and their leader called themselves a Branch, no minute has been forthcoming. Perhaps, as in the case of the founding of the Young Women's Christ-

ian Association, in London, in 1855, it may be said "Ladies did not do much with making and seconding motions. They had a cup of tea together, talked about things, prayed over them, and then did what seemed best." Nor, in the absence of a minute book, is there found a first annual report. However, in 1881, it was stated in print that, "The Bombay Branch has been in existence for six years, and no report has as yet been issued, the Secretaries having from time to time communicated to distant members and those unable to attend the quarterly meetings, some account of the work and progress of the Association. The number of members is now so large (150 in Bombay, out-stations and at home) that this has become a formidable, indeed almost an impossible task, and it is for the purpose of supplying all the members with the information they desire, that this report has been drawn up."

But information is at hand regarding the other three members. They were Miss E. McRitchie, a Miss Sorabji and Miss Mary Vitters; and as the founders of the Young Men's Christian Association, in London, in 1844, rejoiced that their four charter members represented four different sections of the Christian Church, so we may hear thankfully that these four young women in Bombay represented English, Scotch, Indian and Anglo-Indian backgrounds.

They were all truly active members. Miss Butt took the weekly Bible class, Miss Vitters the Dorcas meeting. All helped in the Flower Mission and Pillow Mission, for which Miss Sorabji wrote the Marathi letters required.

An explanation of this ministry, made when it was new, may be repeated here now that the Pillow Mission has almost, if not entirely, passed out of the Association programme. Members and other helpers wrote friendly

letters, which a Committee sent on to patients in hospital and the workhouse on Christmas Day, "Most gratifying accounts have been received of the feeling created by these silent messengers and the pretty cards enclosed."

The Flower Mission is better known. In Bombay a few of the members wrote appropriate texts on cards, others sent flowers or made up the bouquets, attaching the text-cards and sending them to the hospital. And hospital visiting was undertaken, for which a Vernacular as well as English was in demand. At the weekly Dorcas meetings clothing was made for local poor people, also quantities of warm clothing for the wives and children of soldiers. This was entrusted to the officers in charge of homeward bound troopships for distribution during the voyage.

Interesting books were read aloud regularly at these sewing meetings, which custom led to the establishment of a Lending Library, for which gifts of books and of money for books and periodicals, were thankfully received. And even many years later few Branches would dare to despise this list of "eleven periodicals paid for annually in advance." Still further explanations were made in this first printed document:

The Young Women's Christian Association is open to young women of all denominations and all classes of society, and is divided into branches, the Friendly Union and the Prayer Union.

The Friendly Union consists of young women who meet in Bible classes, and of any women who desire to place themselves under Christian influence, and are seeking help in things pertaining to the Kingdom of God.

The Prayer Union consists of young women (or those who desire the welfare of young women) who are distinctly and avowedly on the side of Christ, and who agree to pray on Saturday evening (or Friday or Sunday evening) for a blessing on young women in general, and on the Association in particular.

It is no idle Union. Most of its members are engaged in some labour of love, helping some of the many efforts of the Church of Christ to spread His truth, with time, money, tongues or hands.

At the beginning of the year there were supplied to all who joined, a red motto card with a sheet almanac also gratis, and to Prayer Union members, in addition, monthly subjects for Bible study.

Bombay could scarcely be considered conducive to the growth of a Society which aimed to unite women by means of their assembling together, when one takes into account the distances, the transportation facilities (or lack of them) and the climate, but these difficulties were met by dividing into Branches, according to areas. Someone has likened the ground plan of Bombay to a horseshoe with Malabar Hill at the left lower point, Colaba and the Fort at the right point, and the rest of the town in the curve. This scheme soon meant that each district had its own Branch, with its own Secretary, and over all were the Patroness, President, Vice-Presidents, Honorary Treasurer (a woman) and Honorary Secretary. Some of these District Secretaries were augmented by Out-station Secretaries, as Bombay members moved to new homes or interested their friends in what had begun in the port city. New Branches arose in Surat, Lanouli, Igatpuri, and there were also "Native Christian" Branch Secretaries in Bombay and Nasik.

But the urge to conform to type, to centralize, prevailed and, in 1887, the Association issued collection cards for an Institute Building and, at the same time, rented the top flat in the Tract Society Building, Dhobi Talao, for a temporary Institute. They also opened there a small Boarding Establishment. A very small establishment indeed, with accommodation for only five, but even this was too extensive for the popular demand, and it was given up within a year. The

same month that this ceased to function, a Reading Room was opened on Colaba Causeway but soon discontinued, "because the membership was too scattered to make use of a central place." Evidently the time was not yet, but meanwhile, the building fund was growing.

When Miss Vitters, one of the first three members in Bombay, went to her home in Poona, she could not forget the Bombay Young Women's Christian Association, nor did she wish to forget the ways in which Miss Butt had trained the members in unselfish service. In Poona, however, there were twelve who desired Bible instruction and Christian fellowship, and they sought the help of Mrs. Small, of the Free Church of Scotland Mission, which she very gladly accorded. In April, 1878, a branch was formed with Mrs. Small as President, Miss Vitters as Secretary, and soon a room in Rohun Road was rented and a Bible class was held there which was well attended and full of interest.

As a natural result the desire to help others arose and the members began a Women's meeting in the Soldiers' Wives' quarters at Ghorpuri, and a Sabbath school for the children. They also conducted a Dorcas class in the room at Rohun Road. Mrs. Scorgie succeeded as President and a Flower Mission and Pillow Mission were introduced. The Library was extremely popular, but inconveniently housed, and by 1883 the thought of a building, erected and owned by the Association, led to the appointment of Trustees, the opening of a building fund, and the distribution of collecting cards among the 62 members. One of these members, by the way, was responsible for starting the Branch in Mhow, in 1889.

No fault could be found with the Poona minute books of members' business meetings and of an occasional committee meeting as one may see:

THE STORY OF FIFTY YEARS

1889

October 15. Decided to order Young Women's Christian Association periodicals, almanacks and motto cards, for 1890, direct from London, instead of through Tract and Book Society, as their rates were high and periodicals irregularly sent.

Plan of building on a site in East Street was considered favourably.

November 19. Estimate of Rs. 2901-10-4 accepted for building and only deficit of Rs. 101 required to be raised.

One hundred and seventy-three Pillow Mission letters prepared and sent out. [Minutes signed by Miss Windsor and Mrs. Small.]

December 17. Decided that members should pay Annas Two, and outsiders Annas Four, for library subscription per month.

1890

February 24. Decided to accept tender for building and not necessary to ask the Home Committee [evidently Great Britain] for funds, as the members hoped to be able to gather all needful funds on the spot. Building supervisor elected.

April. Reported that foundation stone of new building was laid by Mrs. Lewis, on Saturday, March 8th, at 8 a.m.

May. Reported that Rs. 126-11-10 had been collected and the Secretary was then authorised to purchase coir matting at Annas Eight per yard, six or eight wall lamps, and a round table.

July 16. The new building was opened by Lady Harris.

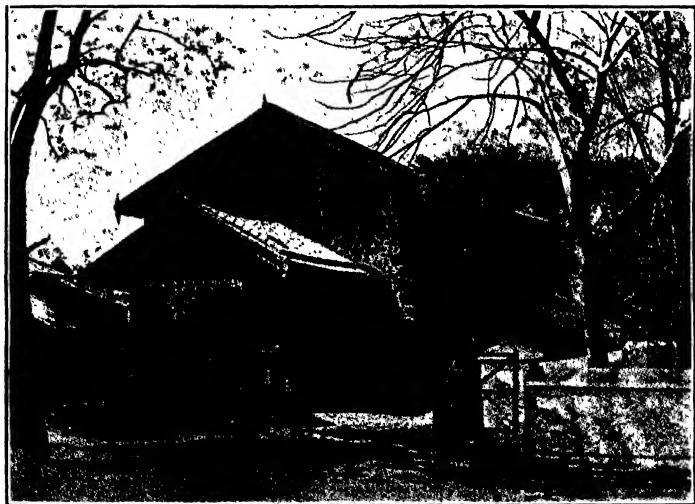
August. A letter from the President of the Young Women's Christian Association of Ceylon was read, containing a request that the Secretary of the Poona Branch write once in six months and give account of the work done and of any interesting and helpful details.

October 3. Decided to take up Rescue Work and have a short report of the work done given at the business meetings. It was thought by some present that it was not suitable for even the older ladies of the Young Women's Christian Association, others felt that elderly members who felt inclined might take up the work. After some rather heated discussion, action of previous meeting was reconsidered.

November. Decided to continue Rescue Work, which was being done in Madras, in connection with the Madras Christian Women's Association.



MISS VITTERS



YOUNG WOMEN'S CHRISTIAN ASSOCIATION, POONA

1891

January. Out of the 150 almanacs and motto cards, 30 were sent to the Mhow Branch.

February. Mrs. Hall had given a photograph of the building.

April. Curtain dividing the meeting room from the reading room had been ordered. It cost, in all Rs. 31-12-0, but the President gave and collected the amount to spare this expense to the Association. Motion carried that Rupees Five be given every month to the Trustees to be kept for repairs.

These minutes are full of names, for rarely was there a business meeting held at which two or three new members were not elected. It was also customary to record the names of members present at business meetings as well as at Bible classes and other services.

Early statements say that the Patna Branch was also started in 1878.

This same year, 1878, Mrs. Lowis, wife of Col. Ross Lowis, began work in Calcutta, "aided by a few missionary ladies who felt keenly the needs of the many European and East Indian young women in the city." Branches were formed in connection with the Old Mission Church, Wesleyan Chapel, London Missionary Society and the Free Church of Scotland. "Miss Neale of Christ Church School, formerly a Young Women's Christian Association Secretary, at Birmingham, had a Branch for Bengali girls at the Zenana House, No. 1, Cornwallis Square."

The reference to the Madras Christian Women's Association in the Poona minutes may be explained by an account which was sent to Bombay of the early days of Association life in Madras.

As a result of a paper read at the Missionary Conference, held in Calcutta, in 1883, an Association known as the Madras Christian Women's Association was organised early in 1884. Madras being such a scattered place, Branches had to be formed

in five districts. Meetings were held fortnightly and were varied in character—Bible readings, sewing parties, social gatherings with tea and coffee, singing, etc., Temperance addresses, papers on various subjects, magic lantern exhibitions, etc., entered into the programmes. The membership has varied somewhat. In 1887 it was 232. Last year the number of members was 194. The meetings were conducted partly in English, and partly in the vernaculars, Tamil and Telugu. The attendance of English and Eurasians at these meetings was often very poor, probably owing to the fact of two or more languages being used.

Half a dozen years later (1890) Mrs. David McConaughy, the wife of the Young Men's Christian Association Secretary, organised a circle of "King's Daughters" which met at her house. In addition to the Bible study and sewing party she had a lending library of interesting books, and a social afternoon once a fortnight, with tennis and other games.

Ceylon had also been in communication with Poona, and its Young Women's Christian Association was decidedly a Ceylon, not only a Colombo undertaking, for the one Bible class, begun in 1884, resulting from Mrs. Pickford's Drawing Room Bible class, begun two years previously, had been followed by a second formed by Miss Higgins, then a third, as a preparation for their members who wished to carry on Village Mission work. A Church of England Zenana missionary enlisted six members in Kandy, in 1889. Hyderabad, Deccan, had formed a Branch in 1887.

The Hon. Mrs. Waller writes of the beginnings of the Simla Branch :

A few of us, including the late Mrs. John W. Hogg and Miss Anstie-Smith, began in the season of 1890, at Simla, a Bible class for women. I was not then a member of the Young Women's Christian Association, nor did I know much of anything of its methods of work. Still, we ventured to call ourselves by its name although it did not occur to us to link ourselves to already existing branches in Calcutta and elsewhere.

Perhaps we did not know of them. I recall that there was good response as to membership and that the meetings were appreciated.

The name, Young Women's Christian Association, was taken also in Lahore, in 1890, when meetings were held regularly at the American Presbyterian Mission, at which Mrs. Ewing helped in Bible teaching. Miss E. McReddie was the first Honorary Secretary, succeeded, in 1891, by Miss Kelner.

Thus far, in a most incidental way, Bombay ramifying to Poona; Poona to Mhow; Patna, Calcutta, Madras, Colombo, Hyderabad, Kandy, Lahore, Simla and other Branches not now in existence—each began work along the lines of the Young Women's Christian Association. Only Poona had a building, none had a full time worker, but all united women of this country, with those who had come to sojourn here, and they were all fulfilling the words of the founder of the Prayer Union Branch of the Young Women's Christian Association, Miss Emma Roberts of Barnet, England:

Varying in social position and in ecclesiastical opinion, differing in the manner and detail of their work, the love of our Saviour is their motive power; their one prayerful effort to win souls to Him.

This is not old fashioned, this is still the object.

CHAPTER II

THE YEARS OF EXPANSION

1890-96

In England the Young Women's Christian Association had two sources and this, not strangely but naturally, in the same year, 1855 ; for 1855 was the period of the Crimean War, and Miss Nightingale's venture with her band of nurses had evoked a new consciousness, a new challenge, a new care for young women everywhere.

The Home and Institute Branch, so-called to distinguish it from Miss Robarts Prayer Union, with which it merged twenty-two years later, was the projection of the ideas of a co-worker of Miss Nightingale, the Hon. Mrs. Arthur Kinnaird, later Lady Kinnaird. Among her many good works was the Indian Female Normal School and Instruction Society, better known as the Zenana Bible and Medical Mission.

In 1890, two of her daughters, the Hon. Gertrude Kinnaird, responsible for the interests of the Z.B.M.M., and the Hon. Emily Kinnaird, wholeheartedly devoted to the Young Women's Christian Association at home and abroad, joined a party which the Rev. George F. Pentecost of the United States had formed for a mission in India.

"Our first touch with the East," writes the Hon. Emily Kinnaird, "was at Colombo in October, 1890, when our ship *The Khedive* coaled there for twenty-four hours. Announcements in the morning papers brought together, at

the Cinnamon Gardens Branch, one hundred and twenty members from the five Branches."

Then followed sixteen months of travel, meetings, conferences regarding young women's work, and personal interviews. Sometimes they spoke to organized Branches, or at places where things, already begun, were only awaiting the touch of an organizing hand to become a real Young Women's Christian Association, or they made a single presentation of the Association as a power in the lives of young women, leaving to later comers the solidifying that means permanence. There was always a clear call for leaders and an inclusion of all classes and races. These visits took them to railway centres, military camps, small mofussil places, to hill stations, to Mission schools on the plains. They aimed not only at establishing conspicuous work in large centres in cities, but "to form a union of girls for prayer and work, and groups for Bible study and social service, and for the breaking down of racial and denominational barriers."

Poona records a visit in August and September, 1891. Miss Emily Kinnaird was asked to look through the Constitution and Byelaws, noting such changes and corrections as she thought necessary, and as a result they decided upon four classes of members, Associates, Prayer Union Members, Honorary Members, Honorary Associates, and instituted monthly meetings of the committees and quarterly meetings of members for business.

The programme of their All-Day Conference has been preserved:

PROGRAMME

Friday Evening, August 28, 1891, 8-15 p.m.

SOCIAL GATHERING

Mrs. Luxmoore presiding

Subject: How to spread the Young Women's Christian Association
 in India
 How the Young Women's Christian Association works
 at Home
 The Hon. G. and E. Kinnaird.

Members and associates are asked to bring friends
 eligible for membership with them.

Saturday, August 29th.

11-0. PRAYER MEETING
 Mrs. Small presiding
 Every member to bring a special request
 12-0. Subject: .. "Alive unto God"
 The Hon. G. Kinnaird and Mrs. Stephens
 "No man liveth unto himself,"
 "Ye are the Temple of God."
 "Yet not I, but Christ which liveth in me."
 "The Spirit which dwelleth in you."

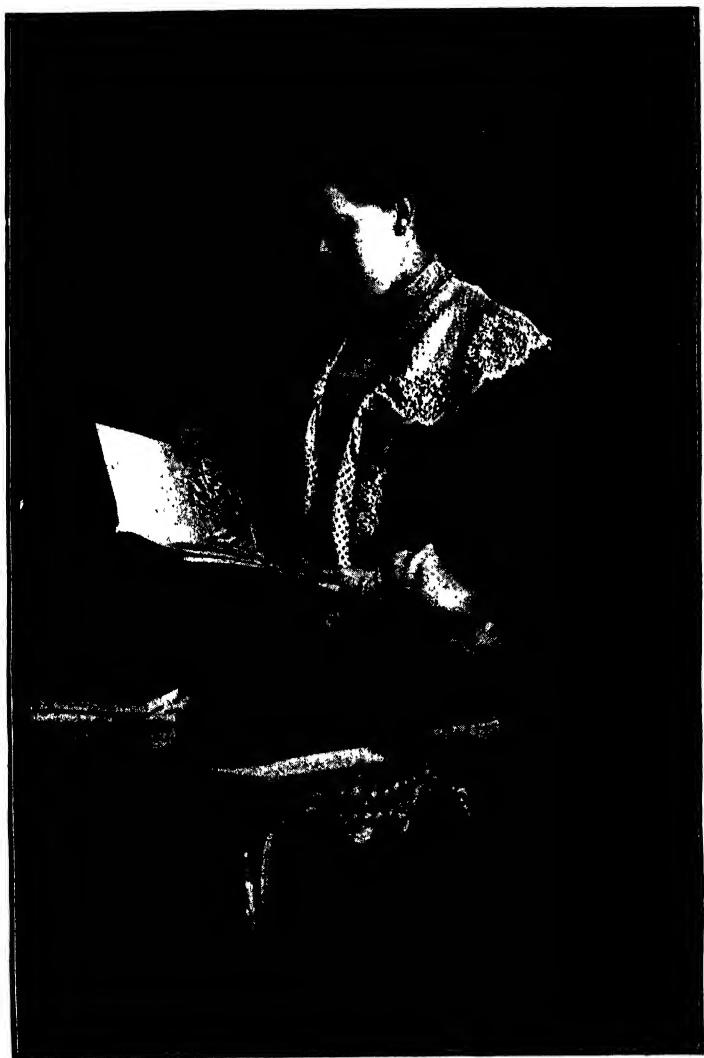
Interval for Tiffin.

3-0. How to work a Branch
 How can I help the Young Women's Christian Association?
 3-45. How can the Association help Missionary Work? ..
 4-15. QUIET HOUR
 Subject: "Yield yourself to God" .. Hon. E. Kinnaird

At the same time the Hon. Emily Kinnaird conferred with the Bombay Association which also adopted the idea of Honorary Associates "for ladies who from various reasons cannot engage in work directly in connection with the Association, but are glad to help it with their money, paying an annual subscription of Five Rupees."

A *Monthly Letter* to Bombay members and associates was begun in October of that year (1891) and the initial number says:

It has been found that small Young Women's Christian Associations are now and then established at up-country stations, which flourish till the lady or ladies who began them are removed, then for want of leadership they die out.



THE HON. EMILY KINNAID

The Honourable Emily Kinnaird, a member of a family widely known by Christians, especially in connection with the work of the Young Women's Christian Associations and the I.F.N.S., is at this time in India, on our Lord's service, and she proposes to remedy this state of things by inducing well-established associations to "mother" the smaller and weaker ones. Not to have any authority over them, but to be made acquainted, from time to time, with their affairs and conditions, and be ready to advise and help them in other possible ways. She proposes that the Bombay Y.W.C.A. Committee should thus act towards all others in the Bombay Presidency. We are, and shall of course be glad to do what we can in this way for any who may apply to us.

Miss Kinnaird also visited Calcutta, Simla, Lahore and Madras, establishing on fuller Young Women's Christian Association lines the work for girls already inaugurated. In Calcutta a large meeting was held in the Dalhousie Institute, presided over by the Lieutenant-Governor, and great interest and faith for the future were awakened.

One of the best of Dr. Pentecost's Missions took place in Madras, where hundreds of girls, chiefly Anglo-Indians, were influenced by it and hither Miss Kinnaird was summoned to "come and follow it up." Both drawing room and public meetings were arranged—one of them adjourned from a school room to the Mission tent in order to accommodate the hundreds who appeared—and on March 9th, 1892, the two existing groups, the Christian Woman's Association, of which Mrs. Wedderburn was President at the time, and the "King's Daughters," were merged into the Young Women's Christian Association, of Madras. The unsatisfactory bilingual meetings were abandoned, and either English or a vernacular was used to meet the requirements of the special group in question.

Aside from these visits, Miss Kinnaird roused distinct interest in many other quarters, and Associations were

formed (about 50 of such were listed); some of which languished to be sure until other resident workers, or at least those more permanent than the visitor of a season, could remain and develop them. Mussoorie and Naini Tal belong to this list.

The record for brevity of stay seems due to Bangalore of which Miss Kinnaird writes: "I went up to Bangalore to see a sick friend, involving two nights in the train and spent one day. Two meetings were held and a Branch organised by Miss Ewart and Miss Anna Smith; here the Association came in touch with Tamil and Canarese girls."

At the time when Mrs. Waller and Miss Kinnaird crossed to Burma, and held a meeting at Government House, no one felt convinced as to the need for a Young Women's Christian Association for the English speaking girls in Rangoon, but a School Girl Branch of fourteen Karen members was formed in the American Baptist High School at Pegu. The first School Branch in India was formed in 1892 at the C.M.S. Normal School at Sagra, Benares, of Urdu speaking members.

These and other visits to dozens of places, that cannot be even recorded here, brought conviction to all who considered the matter, that young women here were in need of what young women elsewhere received, through this young women's movement. It was also seen that such "possibilities" might more truly be considered as "impossibilities," until secretaries should come out free to devote themselves to one locality, to know strange girls and new localities as they already knew God their Father and the Guide of their lives, and as they knew Christian work at home. Such were needed to develop this undemonstrated, uncharted scheme of missionary service. To this end the following appeal was drawn up in Madras, signed and sent home:

THE YOUNG WOMEN OF INDIA

For years past the need has been felt by many for more definite and systematic work among the young women in India, and the attention of workers connected with the Young Women's Christian Association has been drawn to this fact. The present time calls for energetic action in this direction.

There are three classes for whom special provision is required :

1. European girls from home.
2. Domiciled English, and Eurasian girls.
3. Educated Native Christian girls.

Among the *First Class* are many young and inexperienced girls, who come from school or from business houses to the dangers of Indian life, and when not associated with church or missionary work, as some would certainly be at home, seldom find congenial and helpful society, such as the Young Women's Association affords.

The *Second Class* comprises a large and growing community of girls who need the training and stimulus that such an Association gives. They often leave school early, with insufficient education and mental training, and a false estimate of the dignity of woman's work. They have but few advantages in the way of libraries, educational classes, etc., and need to be brought in touch with the Christian influence of an Association like this.

In the *Third Class* there is an ever-increasing number of educated Indian Christian girls for whom no adequate provision is made in existing organizations.

Brought up, as many of them are, in Christian boarding schools, they go out into the world with an English education, but sadly needing the further training and direction which the Young Women's Christian Association would give them.

Among these classes are to be found medical students and young women in business establishments for whom boarding houses and other advantages should be supplied.

These three classes touch only the Christian population, but outside of them there is a vast and practically unlimited field for work by the Association.

Associations have already been formed in a good many places in India, but for the consolidation of these, and the extension of the organization, for which, as has been stated, there is a vast

field, it is absolutely necessary that, in the first instance at least, ladies be sent out from home. Ladies of the resident English population, free and willing to work, are constantly shifting about and on this account cannot be depended upon as permanent officers. Calcutta, Madras, Lahore, and Naini Tal have already appealed for secretaries from home. It is manifest that with the numerous and heavy calls on the Christian public in India, it will be impossible for some time to come to support such ladies from local funds. Our appeal is, therefore, to the Young Women's Christian Associations of England and America, to send us out some ladies of experience and devotion who will give themselves to this truly missionary work. The sum required for each lady will be about £200 or \$ 1,000 a year.

In the name of many fellow-workers in India, we earnestly ask you to make this appeal a matter of careful thought and prayer, and not to delay in sending us help, even though at present it may be only one lady.

F. Foulis, *President*, Y.W.C.A., Madras.

Emily Kinnaid, *Hon. Secretary*, Y.W.C.A., London.

M. A. Longhurst, *Superintendent*, Church of Scotland Ladies, Mission, Madras.

Lillie R. McConaughy, *President*, "King's Daughters," Madras.

A. M. McPhail, M.D., Medical Mission, Free Church of Scotland, Madras.

Jane T. Wedderburn, *Vice-President*, Y.W.C.A., Madras.

Geo. F. Pentecost, D.D., United States.

Gertrude M. Kinnaid, Y.W.C.A., London.

E. Sell, B.A., *Secretary*, Church Missionary Society, Madras.

Wm. Miller, LL.D., C.I.E., *Principal*, Madras Christian College.

Jas. Cooling, B.A., *Principal*, Wesley College, Madras.

S. W. Organe, *Secretary*, Madras Auxiliary Bible Society.

J. P. Jones, B.A., American Board, Madura.

Elizabeth Stevens, Lahore.

Mary E. Warrack, Free Church Mission, Calcutta.

E. Lewis, London Mission, Bellary.

Harriette Waller.

M. S. S. Ferrier, Chaplain, Church of Scotland, Calcutta.

W. G. Brockway, London Mission, Berhampore.

H. G. Longhurst, Church of Scotland Ladies' Mission, Madras.
M. Eales, Y.W.C.A., Madras.
W. W. Scudder, D.D., Arcot Mission, Palmanaer.
Isabella Thoburn, Methodist Episcopal Church, Lucknow.
K. Peebles, *Treasurer*, Y.W.C.A., Madras.
M. McLean, Church of Scotland Ladies' Mission, Madras.
J. L. Phillips, M.D., S.S. Union, Calcutta.
E. M. Organe, *Secretary*, Y.W.C.A., Madras.
Henry Rice, *Secretary*, Madras Missionary Conference.
J. Murdoch, LL. D., Christian Literature Society of India.
D. McConaughy, M.A., *Secretary*, Indian National Committee, Y.M.C.A.

On February 28th, 1892, Miss Kinnaird left India and soon was telling her story and presenting the appeal to conferences and conventions all over Great Britain. And now comes the most thrilling part—the response to this appeal. That very same calendar year Miss Kinnaird writes to the *Bombay News Letter*, "I have the good news to tell you that a lady has volunteered to come out from our Home Association to work in India. Miss Nisbet will be on her way when this is in your hands, and we ask for her your interest and prayers; she will come through Bombay to Calcutta and we know we may bespeak for her a welcome as she passes through." And the Scripture lesson for the March *News Letter* was signed, H. E. Nisbet, and dated from Allahabad. She came as a visitor, not a Y.W.C.A. Secretary, and although she visited the Branches in the North-West Provinces (now the United Provinces) also in Bengal and the South, this was for general religious work. She did not undertake the additional and varied duties of a Y.W.C.A. Secretary. The first whole time Association Secretary to be sent out was Miss Maude Orlebar, who responded to the appeal and arrived in Calcutta on November 4th, 1893.

Fortunately this pioneer, although "quite inexperienced

in Y.W.C.A. work," had a love for India and a devotion to girls, and in her heart was the power of God. Fortunately also, she was a most voluminous letter and report writer and one can follow her movements about Calcutta as she took a flat at 64, Dhurumtollah Street, where girls came to her, and to 31, Free School Street, where the first Y.W.C.A. building was opened as Home and Institute. One can follow her to Darjeeling, where she conducted both a Y.W.C.A. Institute which she hoped would serve as training ground for secretaries, and a Home, which was the fore-runner of the missionary Homes of Rest in the hills: one can follow her to the North, to the West, to the South where she spoke at meetings within or without Association circles, and where she founded other of her missionary Homes. No matter how many times she told it, people were always interested to hear the dramatic account of how the Free School property was obtained and although she "never asked for money," she did usually indicate to what purpose money would be applied if she had it.

Many girls begged to come and live with her in her flat, but as she had only one room that would be impossible. She proposed the idea of a Home only to be told that such a house as she wanted with a large compound, was an impossibility in Calcutta. But she felt that if the Lord wanted her to have such a house, He would find it for her. She saw a beautiful house in a nice part with cool marble floors, upper storey, a compound, just what she needed. She was told "You need not think you will get *that*. That is a Rajah's house and he will not let it to Europeans. Besides how would you get the rent for a place like that (Rs. 350 per mensem)?"

But it was secured and in October, 1894, she writes, signing herself "Missioner to the Y.W.C.A., Calcutta":

My dear Friends,

I want you to know all about the beautiful Home that God is enabling us to open for you, and for all who would like to come

and stay with us. It is both a Boarding House and an Institute. You can have a bed either for a night or two, or you can remain permanently ; and all day and every evening the Home will be open for those who like to come amongst us for a few hours. The doors will be wide open to welcome all who are willing to live in a European way, English, Eurasians and Bengalis. We hope that our Home will be of use to teachers, medical students, young ladies engaged in business, missionaries, and to visitors who may have occasion to pass through Calcutta. Also any girl who is in sorrow and trouble and who is in need of loving advice and sympathy, if she will come to our Home, she will find here a friend who will be to her both a mother and a sister.

Our evenings are to be very full of various improvement classes for those who like to join them. Bible study, singing, shorthand, book-keeping, dressmaking, musical drill, etc., and from time to time, there are to be bright Gospel and missionary meetings. We have a good tennis ground and a very pleasant sitting room, where those who merely wish to rest and to meet with their friends can do so.

We hope to have a good library, also a bookstall, where books, booklets, cards, hymns, and all kinds of Y.W.C.A. literature can be purchased ; it is to be our Indian depot for Y.W.C.A. publications.

There is also to be a Registry Office for enabling those who are seeking engagements to hear of situations.

Also a " Travellers Aid " ; any girl coming to Calcutta either by boat or by train can be met and be cared for until such time as she continues her journey.

Our Home will accommodate between thirty and forty boarders, the charge will probably be from ten to fifty rupees per month according to the accommodation and food required, and the circumstances of those who wish to be received.

And in March, 1895, only six months later, she writes :

There are now a little band of five workers ; Miss Bethune, our Lady Superintendent and General Secretary, with the help of Miss Collins has kindly undertaken the entire charge of the Home. Miss Daw is studying Bengali and is appointed Secretary of the Bengali-speaking Branches, and Miss Lambert is appointed Matron of the Home.

This means that the two former had charge of the Institute work here conducted and Miss Orlebar was free to visit the Affiliated Branches, in reality, becoming a Travelling Secretary.

A printed appeal for an Institute in Calcutta was circulated in Great Britain, in which was announced a Calcutta Institute Fund opened by the "Honorary Treasurer, Extra European and Colonial Division, Y.W.C.A." (for the World's Young Women's Christian Association was not yet). A foot note was inserted to the effect that this Committee "will also be glad to correspond with ladies willing to go, at their own charges, for English work in Madras, Bombay, and some large railway centres, from which urgent appeals for workers come." They even made the prospect as alluring as possible. Regarding one post, read this:

A railway centre with a small Y.W.C.A. centre, so responsive and ready. It would be a beautiful place for a lady to live and work in, as it is a lovely spot with quite bracing air, and railway people and soldiers, as well as Y.W.C.A.

Bombay, too, certainly needed reinforcements to judge by its plea:

Our President is at home, the present (Hon) Secretary has only accepted the post temporarily; the General Secretary (Hon) has been ill in hospital, the present Secretary is waiting to resign the work to a suitable Secretary; the old Committee by removal is no more; the new Committee say they do not know how to carry on the work. The great need here is a lady who will give her time to the work. There are many Branches, but no one to draw the members together, or to get to know the girls.

"At her own charges" was the way to appeal to Christian women in England free to dispense or to husband their means, according to their own taste or conscience. But in another country, where the Young Women's

Christian Association was becoming a recognized force, the leaders were young college women, looking out on life as did their brothers who answered a divine call to the ministry, or to another profession, with the understanding that a salary of some sort was to be given for trained service, even if from this salary generous contributions were to be made to the cause served.

This was before the days of the World's Student Christian Federation, but the same August of 1886, which saw the formation of the National Committee of the Young Women's Christian Associations of the United States of America, composed chiefly of Student Associations, was also the very month when the Student Volunteer Movement for Foreign Missions was formed there. Mr. John R. Mott, with Mr. John Forman and Mr. Robert Wilder, of India, were leaders in the former, Miss Nettie Dunn (Clark) was a leader in both.

Any young woman who was in the thick of Student Association affairs was soon to be faced with the question of "volunteering for the foreign field." Agnes Gale Hill, University of Illinois, 1892, was no exception to the rule, and although upon her graduation she took up immediately the secretaryship of the Toledo, Ohio, Young Women's Christian Association, yet she had not decided the question she had been considering—or avoiding—for some years. After she had decided it affirmatively, Miss Rebecca F. Morse, one of the American founders of the World's Young Women's Christian Association and for several years herself the entire American Foreign Department, asked Miss Hill to go out for the Association to India, from which an urgent call had come.

That was the Jubilee year of the Young Men's Christian Association, and among the delegates gathered

in London to greet the founder, Sir George Williams, to thank God and to take courage, were several from India, including Mr. and Mrs. McConaughy, of Madras. They, as well as the President of the International Conference of the Young Men's Christian Association in the United States, Mr. G. N. Bierce, also Mr. and Mrs. Wishard, who had recently completed a world tour which had opened up Association work in Asia, met with Miss Kinnaird and others interested in the formation of the World's Young Women's Christian Association, and discussed the call from Madras.

A woman was wanted in that South Indian city, to do among young women a work similar to that which Mr. McConaughy was carrying on for young men. Mr. Wishard detailed exactly the requisite qualifications of a secretary there. Finally Mr. Bierce spoke "I think my niece, Agnes Hill, now in Toledo, is just the one. She is a member of the Anglican Church, a university graduate, and is experienced in Association work." All these points Mr. Wishard had noted. She *was* the one, and before the year was out this first American Foreign Secretary had left home and was crossing the Atlantic to appear before the newly constituted World's Young Women's Christian Association Executive Committee. The World's Association had been formed that same year, 1894. Mrs. J. H. Tritton was its President, and Miss Annie Reynolds had recently gone from America to London to become its Executive Officer.

Miss Hill, like Miss Orlebar, was a good recorder of incidents and mental states. Of her arrival in Bombay, *en route* for Madras, she writes :

The Y.W.C.A. of Bombay had most kindly arranged a reception at which I was to give an address, at the house of the



MISS AGNES CAFF HILL

(From a recent photograph)

Honorary Secretary. When I began there was great enthusiasm to think the first American Secretary had come out, but I noticed that as I spoke the atmosphere of the meeting kept going lower, till I thought it would reach zero. I had chosen for my subject that day "The model Young Women's Christian Association," and of course with my American training, I laid stress on the four departments of work, physical, social, intellectual and spiritual, and what each should mean. But these dear friends, all English speaking although some of them were Indian, some Anglo-Indian and some from the English official life in India, grew more and more discouraged over the impossible ideals of the new Secretary for Madras. I think they were glad that I was going to Madras and was not to stop in Bombay for they said "That is very lovely for London or for the United States, but it can never be worked in India," so I learned that until I had got my bearings it would be better to stick to spiritual subjects. So in Poona I confined my address to the spiritual department.

But Bombay did not harbour unhappy thoughts; their *News Letter* says:

Miss Hill who has been appointed as Secretary to the Y.W.C.A. in Madras, passed through Bombay recently on the way to her new sphere of labour. A number of members and friends of the Association were invited to meet Miss Hill, at Mrs. Squire's house, on Malabar Hill. The new Secretary gave some account of an organization lately formed, having London for its centre, with the object of widening the basis of the Y.W.C.A. so as to embrace the whole world. We heartily wish Godspeed to Miss Hill in her work for the great Master among the young women of this country.

Evidently this was the first presentation of the world's work. And Poona records of its Annual Meeting:

Miss Hill, the Secretary of the Madras Y.W.C.A., who arrived in India in February, gave us an address on the advantages of the Y.W.C.A.

After these conflicting reports one wonders what she really did say!

She began in Madras much as she had begun in Toledo, visiting members, arranging for classes, and securing funds

for a Home which was opened on April 7th, 1896, in No. 8, Rundall's Road, Vepery.

All the time the Madras Committee and Secretary were "mothering" the other Branches in the Presidency, which made regular reports to them.

Thus Coimbatore writes that they "started their Branch in January, 1893, and have got on famously. Thirty-two members and Associates. Mr. Stanes has lent a small building."

Nagercoil (founded in 1891) reports forty members meeting every Tuesday morning from ten to twelve with lyrics, Bible reading and prayer, and work for an orphanage. The *Madras Monthly Letter* was translated into Tamil.

Bangalore, a daughter Branch, was intellectually inclined, having "lectures on chemistry with simple experiments," while Madras the "mother" was frivolous enough to read at their sewing parties *Little Lord Fauntleroy*, and find it extremely amusing.

Miss Addis, of Coonoor, writes that, "Six of us girls were inspired to have a Branch of our own and on January 28th (1893), Miss Gedge spoke, and we enrolled sixteen names. Next month Mrs. Longhurst and Mr. and Mrs. McConaughy were here and thirty-seven more members were added at a public meeting."

Mrs. Morley writes from Ooty, "The Branch which was begun two years ago (1891) has gone on steadily, monthly Bible reading and working party, weekly meeting for reading and prayer attended by between twenty and thirty of the Prayer Union members." Later on Miss Nisbet, Travelling Secretary of the Y.W.C.A., in India gave valuable help."

By August, 1894: "Trivandrum Branch is getting on well, nineteen members." And in February, 1895, Trichur

reports its own Branch and adds, "There is a smaller Branch at Kunnumkulam an old Syrian town, fourteen miles from Trichur, with ten members."

January, 1896, introduced the first General Secretary in Bombay, Miss Wardlaw Ramsay, and that May Day saw the dedication of the new Home, "It is a nice bungalow in Nesbit Road, Byculla, quite near the tramway on one side, the railway on the other. At present there is room for ten girls. These rooms, cubicles rather, are not large but very airy and fresh, and the furniture quite new and comfortable."

The appeal for British ladies was still bearing fruit. Miss Orlebar had prayed that ten might come out by a certain time. They did come, and by that time. They were the five in Calcutta and the Misses Lizzie and Emily Mould, Misses Couch, Hope, and Mason. Beside these ten, and Miss Wardlaw Ramsay in Bombay, and Miss Gregson in Ceylon, there came Miss Annie Bishop, Misses Stubbs, Hunt, Omond, and Symonds, also Mrs. Constantine for special meetings. All from Great Britain.

And when Agnes Hill pleaded for a fellow-worker in Madras, America sent out her own sister, Mary.

Twenty in all by 1896, and except for Miss Daw, who studied Bengali, there is no record of anyone taking up a vernacular. The leadership of the non-English speaking Indian members—of whom there were many in many Branches—was given by the missionaries who had acquired a vernacular at the outset of their residence in India, and who had organized Y.W.C.A. Branches to bring "life, and that more abundantly" to the girls and women among whom they worked. It was the frequently expressed hope of the English speaking secretaries, that from among the domiciled community in India, young women who were accustomed

to the language as well as to the climate and life of the country would be inspired, through the Association, to become evangelists to those around them. There is frequent mention also of Branches like Poona—in which Miss Mary Sorabji taught a Marathi class—striving to prepare their members to engage in this ministry, either as an incidental occupation for leisure hours, or as a full time missionary task.

CHAPTER III

FROM LOCAL TO NATIONAL

1896-1916

(A)—THE NATIONAL PROGRAMME

Those early Branches which had kept close linked to the work in Great Britain, with which they had been associated, and those which had been "mothered" by such Branches, came naturally under the attention of the World's Young Women's Christian Association, when it began to function in 1894. Bombay, Calcutta, Madras and Colombo were each the centre of a group. Mrs. Waller was looked up to as a leader in the North. From different sections both Miss Orlebar and Miss Hill received Association communications.

At this juncture, as often in the history of our Association, the assistance of our brethren, the Young Men's Christian Association is to be recorded.

Mr. James Stokes, a generous contributor of his time, his influence, and his money to both the men's and the women's work in America and elsewhere, was present at the Young Men's Christian Association Jubilee, in London, in 1894. Here he met with the World's Y.W.C.A. Executive Committee and was asked by them to look into the work of the Women's Associations in any country in which he might be travelling in the course of a world tour. He entered the port of Madras, one December afternoon, in 1896, and was met by Mr. McConaughy who came on

board the ship and escorted Mr. Stokes and his sisters to a missionary Conference then meeting in Madras, but not until Mr. Stokes had learned that an extra cabin for the trip up to Calcutta was at his disposal. Mr. Stokes knew that the World's Committee in London had been thinking of Miss Agnes Hill as a "future" National Secretary for India. But to Mr. Stokes future and present were identical, and since the young men were holding a National Convention in Calcutta, to which ladies were invited, he believed the time might be ripe to call a Women's Conference at the same time, in order to form the Women's National Movement on that occasion. Miss Mary B. Hill was in Madras—why should her sister not be spared at once for the wider field? This was done.

The minutes of that Conference, December 26-31, show that the others in attendance agreed with Mr. Stokes, and when Branches which were not represented there heard of the resolutions passed they immediately associated themselves with the action of the delegates.

This Conference was rich in Bible exposition as well as general Bible teaching. At the opening session the Chairman spoke on the words, "They gathered themselves together unto Jesus and told Him all things, both what they had done and what they had taught" (Mark iv, 30-32); and at the Sunday morning quiet hour the theme was, "The government shall be upon His shoulder, and of the increase of His government and of peace there shall be no end" (Isaiah ix, 6-7) and the incoming Chairwoman of the Committee based her remarks on the words, "Launch out into the deep" (Luke v, 4). As basic principles it had been stated that there should be one strong indigenous body, through which all communications from outside should pass, and that each and every Association connected with

the National Union should preserve perfect autonomy, the relation of the national body being only advisory and not at all legislative or authoritative :

Upon this understanding the following resolutions were adopted unanimously, *seriatim*, and as a whole :

Resolution 1.—That a National Association of the Y.W.C.A's in India be effected on the principles of the World's Y.W.C.A.

Resolution 2.—That for the present, Calcutta be made National Headquarters.

Resolution 3.—That the following ladies constitute an Executive Committee :

Representing Bombay District.—The Delegates from Bombay to be suggested by the General Committee of that place ; Miss Windsor, Poona.

Representing North India District.—Miss D. H. Clark, Amritsar ; Miss Mackworth Young, Lahore.

Representing Central India District.—In abeyance.

Representing South India District.—Mrs. McConaughy, Madras ; Mrs. Browning, Ootacamund.

Representing Ceylon District.—Names to be suggested by the Colombo Committee.

Representing Bengal District.—Miss Bethune, Calcutta ; Miss Cruickshank, La Martiniere.

Representing National Headquarters.—Mrs. Kennedy, Head of Vernacular Department ; Miss Bose, of the College, Mrs. Edmunds, of the City ; and Miss Gardner, of the Publication Departments.

Resolution 4.—That Miss A. G. Hill be appointed National General Secretary.

Resolution 5.—That Rs. 1,000, be raised annually to meet the expenses of the National Committee.

Resolution 6.—That Monday February 1, be set apart as a special day of praise and prayer, to mark the inauguration of the National Association.

Resolution 7.—That we recommend to the Executive Committee :

- 1.—That Miss Orlebar and Miss Gregson be appointed Hon. Missioners to the National Association, pending the consent of the World's Committee.

2.—That they consider the advisability of reproducing *Our Onward Way* in India with local covers.

Resolution 8.—That the Indian National Association shall meet in a National Conference, at the call of the Executive Committee, at periods not greater than every three years.

Resolution 9.—That the Executive Committee be authorized to appoint a delegate or delegates to the next meeting of the World's Association and also a representative for India on the World's Committee.

As to *Resolution 1.*—There were English Branches in 47 places (4 of them including 6 to 9 small Branches each as in Bombay, Calcutta, Colombo and Madras). There were Branches of scattered members in Bengal, the Wynaad and the Punjab; and Vernacular Branches—Bengali in Calcutta, Kanarese in Bangalore, Marathi in Bombay—1 each, 5 Tamil, 6 Malayalam, and 26 Hindustani Branches, 40 in all.

As to *Resolution 2.*—The Headquarters were placed at 23, Chowringhee, Calcutta.

As to *Resolution 3.*—Miss Bethune, who was now at Kidderpore House and President, not Secretary, of the Calcutta Association, became Chairman of the Committee; Miss Cruickshank, Secretary; and Mrs. Edmunds, Treasurer.

As to *Resolution 5.*—Mr. Stokes offered to supply one half of the budget, and the World's Committee would assume the other half, but each gave Rs. 1,000 eventually. Miss Hill's own salary was contributed thereafter, as it had been given from the first, by a group of consecrated business women in her former Association at Toledo, and was paid to the American Foreign Department, on behalf of the World's Treasury.

And as for *Resolution 9.*—Not only was the Hon. Mrs. Waller made the representative from India, but a delegation of 19 from India and Ceylon appeared at the first World's Conference, held in London in June, 1898.

That this action was according to the will of God seemed very clear, for as the letter went to London, telling of this new national organisation, it passed in the Red Sea a letter from the World's Committee, to Miss Agnes Hill, asking her to turn the Madras Association over to her sister and to travel as a special worker under the World's Committee with a view to the formation of a National Union in India, to accomplish which two years "would probably suffice." And lo ! it had been accomplished.

From this time on, the story of the Young Women's Christian Association, in India, is not a story of isolated Associations each cultivating its own field, and only when occasion arose, incidently coming into touch with another group, but it is a story of a purposeful fellowship, of a real sisterhood in India, Burma and Ceylon, ready to take its place with other national groups in the purposeful fellowship and international sisterhood of the World's Young Women's Christian Association.

Time was given that first year for the National Secretary to spend six months in a trip to England in order to consult with the World's Committee about the way in which India and Ceylon could become a worthy member of this world-wide fellowship. By October, 1897, she had returned and was ready to begin, not so much to extend the Association, as to systematize and centralize the work already begun.

The account of those first two years of travel looks like the index of the Indian *Bradshaw*. First to Ceylon, where she visited Newara Eliya, Kandy, Galle and Colombo. Then, accompanied by Miss M. F. Jones, a member of the National Committee, across the Straits to Tuticorin, Negapatam, Trichinopoly, Madura and Palamcottah. Then, around by the West coast, stopping at Nagercoil, Neyoor, Trivandrum,

Quilon, Mavilakara, Pallam, Kottayam, Cochin (where she organized a Branch), Trichur, Kunnankulam, Coimbatore, Madras and Hyderabad. After Christmas holidays and committee meetings in Calcutta, during which period she conducted Missions at the Home in Free School Street and in Hastings, the Secretary left for the North-West Provinces and the Punjab, in company with Miss D. H. Clark, National Committee Member for North India. The latter was the daughter of that celebrated missionary of the Punjab, the Rev. Robert Clark, and had travelled and organized as many as twenty Urdu-speaking Branches. In this work, and in the publication of the Urdu monthly magazine, *Minar-i-Didban* (*The Watch Tower*), she had the help of Miss Louise Marston for many years. In two months Miss Hill had visited Patna, Mogul Serai, Benares, Chunar, Mirzapur, Allahabad, Cawnpore, Lucknow, Agra, Sikandra, Jhansi, Ambala, Ludhiana, Amritsar and Lahore; also Ahmedabad on the route to Bombay. Then for ten months she acted as General Secretary of Bombay, as well as National Secretary, managing to combine with trips to the Hills, interspersed with committee meetings, visits to Jalarpet, Coonoor, Ootacamund, Madras, Bangalore, Bellary, Hubli, Dharwar, Belgaum, Poona, Lanouli, Igatpuri, Simla, and Guntakal, as well as a brief second visit to several points already mentioned.

No places appealed to her more than the large railway junctions, where dwelt a group of perhaps 50 to 60 English families, without regular religious services. In writing home of some of those communities she said :

I arrived at a little station at 5 a.m., just behind a wrecked train in which several had been killed. That morning, at their burial, I was the only mourner and it fell to me to read the responses in the service, to put flowers on the graves and to write to the home people of some of them. An Indian catechist read the burial

At another large station I arrived in the morning, secured the use of the school house for a meeting at 4.30 p.m. and spent the day visiting those long lines of railway quarters and as a result had a good meeting and some got real blessing.

Often this meant sleeping on the floor, and eating at the refreshment stand and again, perhaps, I was entertained by the highest official in the place.

It was also during this same period that the Bombay Building Fund was secured. For years the Association had been collecting for this and had secured about Rs. 15,000 by the Spring of 1898, when the lease of the Nesbit Road Home expired, and the General Secretary, Miss Wardlaw Ramsay, resigned. In August, the Bombay *Monthly Letter* comes out with the words "Good News" printed in red ink across the top of the front page and it listed a calendar of dates which runs something like this :

April 1. No Home or Headquarters. Committee decided to take none until God should give us a place.

Prayer for His place and plan.

April 15. Suggestion to Sub-Committee to complete Building Fund and buy or build.

Text (in Y.W.C.A. almanac): "They said, can God? The Lord heard."

April 20. Spent in investigating buildings with possibility of purchase.

Text : "Be strong, saith the Lord, and work."

April 28. Sub-Committee met with Trustees and considered possibility of purchase.

Trustees' opinion—"Good plan if we can get the needed help from England."

Text : "I have counsel and strength for the war."

May 3. Meeting of the whole General Committee. Approved the plan. Set time of daily intercession, 7 a.m. and 12 noon.

Text : "The man whose strength is in Thee."

May 9. Appeal reached England.

Text : "I have laid help upon One Who is mighty." Subject for World's Y.W.C.A. prayer : India.

The Hon. Emily Kinnaird explains that when Miss Hill had been in her home, in London, *en route* to India in 1894, they had been the guests of Mr. T. A. Denny, at Christmas dinner. Their host had promised to help this lively American girl in some of her pioneer enterprises in India, but when Miss Hill sent "one of her closely written letters on two sheets which were so hard to decipher" asking for £4,000 he replied, "Impossible."

However, Mr. Denny could not dismiss the matter from his mind. He conferred with several advisors and on June 21st, gave a breakfast at which Miss Willoughby Jones, and other friends of India, presented the Bombay situation. £3,000 was subscribed on the spot and the sum completed in a day or two.

For the date on which the cablegram was received in Bombay, announcing the full gift as asked, the almanac verse read: "The Lord gave as He promised."

Not only was the money subscribed, but paid in and forwarded to Bombay in a few months, so that the interest might pay the rent of temporary quarters, which were taken at Carlyle Chambers. Meanwhile the members were urged to come to this new Headquarters: "Let every member come and see it. It is a flat in the new high building next to Bhicaje's Shop and opposite Watson's Annexe Hotel, and within a few steps from Apollo Bunder, so it will easily be found. The entrance is between Sidick's Outfitting Shop, and Knight and Waymouth's Music House. We tell this in detail so that no member can say she could not find it." This was to be the last of their stops on their pilgrimage to their own promised land.

The first list of Y.W.C.A. Branches included some in schools. The first Indian National Committee appointed a

Committee on "College Work" and the first National Secretary always visited them. She writes, in 1898, from her tour :

There are two Branches in Benares : one Hindustani Branch in the Normal School, in charge of Mrs. Barr, the Lady Principal, and Elbina Daniels, one of the Indian teachers. This is a good large Branch and our visit to them did us good.

This was the first Branch in the C.M.S. School at Sagra, Benares.

May the Secretary of the second Student Branch in India make her own report ?

INDORE GIRLS' BOARDING SCHOOL,
INDORE.

We started our Association by the help of Miss Sinclair in 1893, with a few members. We are now divided into two classes, 30 who are supposed to be working members, and 35 who only attend the weekly meeting. We hold our meeting every Sunday. We have prayers, Bible reading, and each one present repeats a text, and one of the members gives an address and we close our meeting with the Doxology.

This year, the members have done some kind of work to pay their fees themselves. Once a month we have a small collection, and the money we gather Miss Sinclair sends to any poor institution we hear of. Last year Rs. 17 were sent to the Leper Asylum, at Sabathu.

RAHIL BAI,
Secretary.

There were also many early Bible classes of students, as in Calcutta, beside those groups listed among the Hindustani, Malayalam and Tamil Branches as actual Y.W.C.A. members.

By 1898, an even score of Student Branches was reported to the Second National Conference :

WOMEN'S STUDENT CHRISTIAN ASSOCIATIONS

<i>Institution</i>	<i>Location</i>
Alexandra High School ..	.. Amritsar.
Bethune College ..	.. Calcutta.

<i>Institution</i>		<i>Location</i>
Buchanan Institution	.. ..	Pallam, Travancore.
Boarding School	.. ..	Indore.
Boarding School	.. ..	Cawnpore.
Boarding School	.. ..	Sikandra, Agra.
Doveton College	.. ..	Madras.
Dufferin Girls' School	.. ..	Lahore.
Girgaum High School	.. ..	Bombay.
La Martiniere College	.. ..	Calcutta.
Medical College	.. ..	Lahore.
Medical College	.. ..	Agra.
Miss O'Brien's School	.. ..	Calcutta.
Normal School	.. ..	Benares.
Northwick College	.. ..	Madras.
Sarah Tucker College	.. ..	Palamcottah.
Scottish High School	.. ..	Bombay.
Training School	.. ..	Muttra.
Women's College	.. ..	Lucknow.
Wellesley College	.. ..	Naini Tal.

The real initiation of the Student Department occurred in February, of 1900, when a committee composed of Miss Gardner and Miss Hill, for the Young Women's Christian Association, and Miss Rouse and Miss de Sélincourt for the Missionary Settlement for University Women, and Miss Bose, elected by these four, was entrusted with the management of the Student Department. The Missionary Settlement for University Women had been formed by women students in Great Britain—later joined by colonial members—deeply interested in women students of other lands, languages and religions. Miss Agnes de Sélincourt, of Girton College, Cambridge, conceived this idea of adapting the plan of the University Settlements in London and other great centres, to work in the East among educated women. And, in 1896, Miss Una Saunders, of Somerville College, Oxford, and Miss Helen Boyland, of Alexandra College, Dublin, left with her for Bombay, later

joined by Miss Ruth Rouse, Miss May Cooke, Miss Mary Dobson, Miss Margaret Adams, Miss Elsie Nicols (Melbourne University) and others.

When this joint committee first made a report they spoke of Miss de Sélincourt having been appointed as Student Worker for the Punjab, Miss Radford for Bengal and Miss Rouse, General Student Worker for India and Ceylon. These Secretaries had organized new Branches and visited old ones and had held camps each year. The first Student Camp was conducted by Mrs. Walter J. Clark, at Ambala, at Christmas, 1899. Miss Rouse had also worked up the South India general camp, "Camp Goodwill," at the Missionary Training Home, West Hatch, Adyar, Madras, Sept. 29—October 5, 1900.

In addition to this, an entirely new departure was registered. A Student Hostel had been opened by the Madras Young Women's Christian Association for the accommodation of Indian girls wishing to pursue advanced studies there, at universities for which no dormitories were provided for women. Miss M. Adams arrived, in 1902, to take charge of it.

"Camp Goodwill," was the real introduction of the "Camp Idea" into the Christian development of young women out here. "Keswick," and "Northfield," and similar gatherings had already proved to be of untold power in England and the United States. Here, the large verandahed house, on the bank of the Adyar River, facing the sea, the tents, the shade of a great banyan tree and the very sands of the beach made a habitation for the hundred guests in residence, and meeting places for audiences at the addresses and discussions, to which parties of Madras members came out daily. Mr. Sherwood Eddy, Mr. R. P.

Wilder, Mr. Frank Anderson, Misses Agnes and Mary B. Hill, Miss Dobson, Miss Ottman, Mrs. Eddy, and the host, and hostess, the Rev. R. J. Ward and Mrs. Longhurst Ward, were among the speakers. The presence of the Spirit of God was visibly manifest. No wonder that the delegates recorded their impressions with surprise, mingled with joy, and took away as a daily prayer, "Teach me to do Thy Will, for thou art my God. Thy Spirit is good, lead me into the land of uprightness."

There was a four years' interval between the second and third National Conferences. This Conference (1902), took the form of a camp following the lines of this inspiring camp and held at the same place, West Hatch, Madras. The Conference lasted a full week, and boating, sea-bathing, croquet, walks and drives were much enjoyed by the delegates.

As must have been realized, from reading the early history of Bombay, Calcutta and other places, also the list of Branches compiled for publication in the report of the formation of the National Association in 1896, the Branches which held their meetings in a vernacular were almost as numerous as those where only English was employed. And these 40 Vernacular Branches counted 1,099 members in comparison with the 1,891 members of the 50 English Branches (or 75, if we list separately each of the Branches in Bombay, Calcutta, Colombo, and Madras).

Bible notes were printed and published in half a dozen languages. As has been said, the leadership of the groups was chiefly afforded by missionaries—one of them termed it her "recreation"—but frequently, an Indian school teacher or wife of an Indian padre took the Bible class.

These things led to three resolutions adopted by the



RANI LADY HARNAM SINGH

1902 Conference : One, calling for "A Missionary Department to lead our Indian Associations to recognize their responsibility for the evangelization of India and to provide a suitable outlet for united missionary activity"; another recommending, "A Vernacular Department whose duty shall be to adapt the purposes of the Y.W.C.A. to the needs of Indian Christian young women. That we invite Lady Harnam Singh to co-operate with the National Executive Committee in furthering the interests of this department." And still further, "That as soon as it is found practicable, Indian Christian District Travelling Secretaries be secured for the Vernacular Department."

Miss Kinnaird began a *Monthly Letter* during her stay, which was continued later on by the Hon. Mrs. Waller; Bombay started a *News Letter*, at first quarterly, later monthly, to circulate among their members.

The first number appeared in October 1st, 1891, and its editorial was signed "J. E. Squires." There were other local sheets, but in July, 1899, these were all consolidated and *Our Indian Magazine*, a twenty page periodical appeared. There was a spiritual message by Mrs. Waller, general reading, Association news at large, and Bombay and Madras supplements. A competition was opened for a permanent name and suggestions came in:

Our Indian Magazine
The Young Women of India
Our Association Link
The Indian Evangel
The Y.W.C.A. Magazine
Heart to Heart
Life's Sunshine
Our Colonial Band
Our Indian Onward Way

The people who later on objected to the name *The Young Women of India* might well see from what alternatives it was raised to its criticized eminence. At one time its Business Manager was able to announce, "A new feature in the magazine in the coming year is to be the advertisements. The magazine does not need the financial help thus gained, but we hope to be able to help the different Vernacular Quarterlies by this means."

There was still a portion of the original field survey to be accomplished and, in 1899, Miss Hill had taken one of her last flying trips. In less than three calendar months she had left Bombay and visited Khandwa, Indore, Neemuch, Nasirabad, Ajmere, Jeypore, Bandikui, Agra, Tundla, Muttra, Aligarh, Delhi, Ghaziabad, Meerut, Ferozepore, Lahore, Karachi (incidently starting that Branch, but calling on Miss Lindsay to come up from Bombay, to complete the organization), Katri, Hyderabad (Sindh), Quetta, Sibi, Sukkar, Mooltan, Ferozepore, Lahore (during these visits she was reorganizing the Lahore Branch which had about lapsed, and she left Miss Weatherly in charge), Rawal Pindi, Peshawar, Jhelum, Guzrat (Punjab) Sialkot, Lahore, Amritsar, Ludhiana, Umballa and Calcutta.

Of her visit to Rangoon, a little later, her own words give the best account :

A telegram from Rangoon, Burma "Please come over at once" was answered by taking the steamer for the three days' trip across. I learned that Mrs. Oatts, of Glasgow, who was touring in the Orient with her husband had been learning conditions surrounding the young womanhood of Rangoon and had called together, in the Presbyterian pastor's house, the leading ladies of Rangoon. She practically said to them, "I should hardly be able to sleep at night if I did not know that I was doing my best to protect these young women. Do send and get the National Y.W.C.A. Secretary who has charge of such work in India to

come and investigate—then do something.” The result of her address was the telegram. The result of the telegram was another investigation, and another drawing-room meeting at which a report was given with this conclusion :

“If you ladies will raise a financial budget of one thousand rupees a year, for three years ; and another for a furnishing fund, our National Committee will send you a worker to carry forward this work.”

I then left to meet an engagement in Calcutta thinking, “There is no secretary in India who can be spared, but by the time the money is raised we can perhaps get one from England.” But lo ! when the steamer finished its trip to Calcutta a telegram from Rangoon was handed me : “Money ready, send worker.”

Here was a problem. Finally, Miss Lindsay who had arrived as second secretary for Bombay realized it was God’s call for *her*, and she went at once to Rangoon.

Then to Miss Lindsay, and her colleague who had joined her, was given the remembrance of what had happened in Bombay and the prayer of faith for £4,000. They prayed for this sum everyday by appointment, but secretly, and they did what many have not faith to do, or may consider unwise, they asked that it should be given by the last day of the year.

When December 20th came, nothing had come in towards the sum, and they were a bit perplexed, but still felt that God had given them the prayer. Miss Lindsay crossed to India, and was in Allahabad for those last days of the year attending a Conference, when a telegram from Rangoon was given her : “£4,000 given anonymously for Rangoon building.”

Another visitor made her way from Association to Association during the cold weather of 1899-1900, Miss A. M. Reynolds, the General Secretary of the World’s Y.W.C.A. It will be remembered that the historic appeal for workers for India was made to Great Britain and America in 1892, at the very time when steps were being taken to form a World’s Union, which was accomplished in 1894 by these two countries and Norway and Sweden. Headquarters had been fixed in London, where the members of the Executive Committee resided, and in order

to extend the circle of responsibility, an American had been called as General Secretary. The story of this new World's Association was often told in India.

Any of the delegates to the first World's Conference, in 1898, would remember Miss Reynolds, remarks in the Conference, on the day when the constitution was presented. Under "Name and Object" appeared the innocent words :

This organisation shall be called, "The World's Young Women's Christian Association."

"I object to this," remarked a delegate from the Midlands, "the Prayer Book teaches us to renounce the Devil, the World, and the Flesh."

"But the Bible," added Miss Reynolds, "says that God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life."

The delegates would also remember the difficulty in finding a time of year for the World's Week of Prayer. The former February day had suited Great Britain and the Continent, but not the members of the South African and Australian Branches who were scattered on summer holidays at that time. The week beginning with the second Sunday in November was favourable to all sections, except South India which experienced the north-east monsoon just then. However, these delegates laid aside their preferences in view of the convenience of all their sisters in other lands, and the change was made. Miss Reynolds remarked later that the north-east monsoon was unusually late that year.

This Conference voted for a badge, and the design had included an outline of the two hemispheres, surrounded by the World's motto, "Not by might, nor by power, but by

my Spirit, saith the Lord of Hosts." The startling question then arose as to what language should be used for the wording of the text. Not English, although perhaps the greatest proportion of the membership spoke English, as that would stamp the movement as British, not international; nor could all the styles of badge be made up with inscriptions in all the languages which our members the world over employed in their meetings. But Miss Reynolds related to us that a keen Scotch woman proposed Hebrew—the original tongue in which Zechariah pronounced the inspiring words—and in Hebrew the motto has been received and worn by all countries.

Miss Reynolds' sturdy stylistic pen sent faithful chronicles of her experiences out here both to the *Young Women of India* and back to the *World's Y.W.C.A. Quarterly*, adding certain explanations of Indian architecture, vehicles and customs, which the wider reading constituency of the latter might require. Here are extracts :

The Colombo Branches number 250 members, all English-speaking with the exception of one Portuguese Branch with eight or ten members. The four days allotted to Colombo did not allow the visiting of each Branch separately, hence the Committee had kindly arranged for a meeting with them, first, to allow me to present the greetings of the World's Executive Committee and to exchange ideas as to methods and standards of work, and then had planned a united tea meeting in a charming garden, kindly loaned by a good friend of the cause. Over 200 assembled, and a more interested audience in the World's Association would be difficult to find. When we closed with, "Crown Him Lord of all," our bond of union seemed very strong indeed.

After her visit to Kandy, she concludes :

Kandy itself is one of the fairest spots on earth, the climate is most healthy and desirable. I do not know how to make my pen write forcibly enough to urge the need of a volunteer worker for the girls at Kandy. Who will claim the privilege ?

She describes Sarah Tucker College, at Palamcottah, and adds :

It was a happy coincidence that this was Thursday, the day of the Week of Prayer for Asia. The twenty members (of the Y.W.C.A. Student Branch) were all present and were a most delightful audience. Later, we had a general meeting in the chapel at which over sixty were present who listened with keen interest to the general view of the work and its privileges, as they sat on the floor, while I alone occupied a chair. The prayer spirit here is strong, and the world wide claim for each to pray for all was a welcome theme. They all wear the graceful native dress which so much enhances their bright faces and keen eyes.

She went on up to the Hills, and writes :

The grade of the recently completed railway up the Nilgiri Hills to Coonoor, is very steep and the engine panted along at times as though it would give up, and its indecision afforded most beautiful views—a mountain clothed in all tints of green and sprinkled with red, yellow, white and blue flowers of exquisite beauty. At Coonoor, Mrs. Eagan, the Secretary, met me and gave me a most happy time. The small Branch here holds weekly meetings which are alternately prayer and Dorcas meetings for the local hospital.

I spent two days at Ootacamund, twelve miles away. An honorary worker who could give her entire time to the work and do much personal visiting would be more than welcome. Would that some of those in the home lands who find the days so long and their lives so dull, were here to tell and live the Gospel of Christ.

At Bangalore a large general meeting for all, which was to have more the character of a lecture, had been arranged in the Public Hall, on "Women's Work in all Climes" and we had an audience of nearly 150, half of whom were gentlemen and several Mysore citizens. The next day there was a friendly informal meeting at which all the Committee were present and several interested friends. All pleaded most zealously for a secretary who could give her whole time. "Only send her and we will find plenty of work for her to do." There is a heartiness about the Committee which made us ready to urge Bangalore in very large letters.

The ten days spent at Madras, part of the time in the model Association Home, and part with the President, Mrs. Archdeacon Elwes, are ones which will long remain as among the most delightful memories of life ; viewed from the Association standpoint they were very busy ones. They began with a drawing room meeting at Government House at which Her Excellency, Lady Havelock, presided. Then there followed Bible classes and committee meetings and, lastly, a meeting for all members in the new Y.M.C.A. Hall. While we would always keep in mind the Apostolic injunction " to lay aside all malice and envyings " we confess that it is a struggle—not to wish less for the brother Association in whose prosperity we so heartily rejoice, but to wish that we owned, as well as occupied, the attractive Home in Madras.

At Calcutta, Miss Bethune, President of the Indian National Committee, gave me a warm welcome as our steamer touched the jetty, and took me safely through a crowd of would-be porters, as voluble in sound as they were limited in attire.

The large Association Home, at 31 Free School Street, was very pleasant to see in reality, after one had thought so much of and for it. Can I give you a mental vision of that Home as it met my eyes that December morning ? The house is red stucco, two storeys high, with a large flat roof, which suggests much Old Testament history. To economise space, the inner porch is converted into the dining room, where the many small tables give possibilities of friendly meals. The large central hall is the family drawing room and from this, on three sides there open off bedrooms or offices, as are required, and in the rear is the general literature depot. The second storey is divided into double bedrooms or cubicles ; but where the kitchen is located is an unsolved mystery unto this day.

The first Association introduction came in meeting a class of Miss Daw's Bengali Bible-women who came in that afternoon for a lesson, and who in response to my greeting sang a hymn for me in which the ever precious and saving name of Jesus Christ emphasized our common hope, rather than the separation of an unknown tongue.

On Monday afternoon I had the pleasure of meeting the members of the Central Branch at their regular meeting, the Bethune College girls held their meeting on Tuesday, so theirs was the next Branch I was able to visit. Wednesday evening, Miss

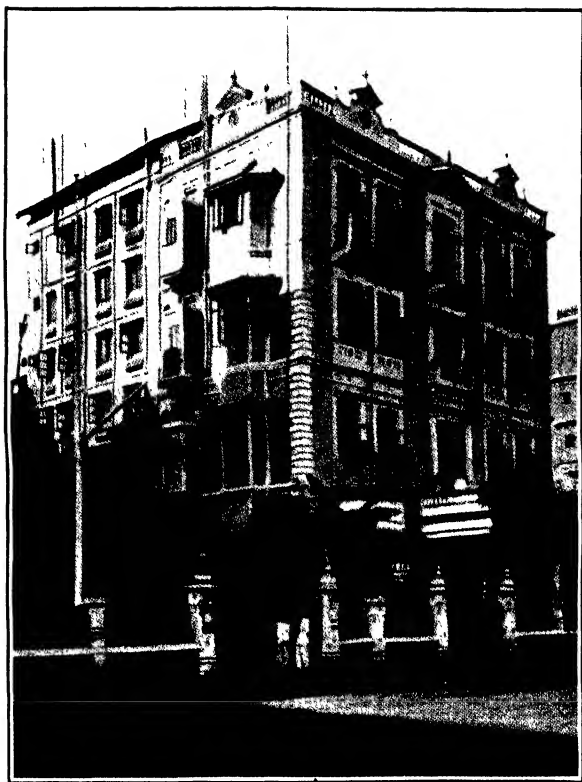
Collins kindly took me to the Hastings (English) Branch and it has seldom been my privilege to speak to a more responsive audience, and those who one felt could, and would, do more living for Christ.

Saturday afternoon was the Calcutta annual meeting for which the Central Branch of the Y.M.C.A. had kindly loaned us their hall. Sunday morning I had the joy of meeting the two Branches of Miss Gardner's School in a joint session and of "taking them round the world." Individual meetings with different members of the Committee, and an informal meeting with all the Indian National Committee closed the Association part of my Calcutta visit.

After attendance at a Y.M.C.A. Secretarial Conference, at Lanouli, when she also visited the Young Women's Christian Association Branch there, Miss Reynolds spoke on the occasion of the laying of the foundation stone of the Bombay building, which was the first *Home*—combined Institute and Hostel—to be erected and owned by a Y.W.C.A. in these three countries. The Poona building, built and dedicated a decade before, was an Institute or rather a Hall and Library as there was no regular Institute secretary as well, and all the buildings heretofore used by any Association had been merely rented.

Miss Reynolds travelled by water to Karachi, where she remained four days:

A passenger on the boat said "Of course you will stay with the McIvers, everybody does." And so did I. The Association members had arranged two meetings for me, the first a reception, and the second a general meeting for especial Association interests. Each was well attended and the number of people showed how much benefit comes from work in just such a place as this. They have the leading ladies of the station as President and Committee members, while the High School girls are largely included among the membership. The meetings are Bible classes and working parties on alternate weeks so that the members keep up varied lines of interest.



YOUNG WOMEN'S CHRISTIAN ASSOCIATION, BOMBAY

As to Lahore,

The 36 hours journey across the desert of sandy Sindhe increased equally one's reverence for Alexander the Great, and one's gratitude that we live in an age provided with more rapid means of transit than his. From an Association point of view there is much to claim us as Lahore has three Branches—one in the Lady Dufferin Girls' School, one among the medical students, and one for the ladies of the station. The Dufferin School gave a united reception, inviting the members of the other Branches, on the Saturday evening spent there, and it was in many respects the most delightful evening yet in India. The large hall had been very tastefully arranged, and on the wall in large gilt letters on crimson ground, were the words. "The Y.W.C.A. of Lahore welcomes Miss Reynolds." The programme consisted of many musical selections, refreshments, and addresses of welcome, with an account of the general work. Other opportunities came later to meet this Branch and learn of the daily prayer meetings they have and their missionary interests, also to meet the medical students whose many claims limit them to one Sunday meeting.

By way of comment on the small attendance at a rainy day meeting she remarks,

It is a somewhat trying peculiarity of the *ghariwallah*, of Lahore, that he stays in when there is rain and only overwhelms you with his attentions on those days when you have little need of him.

Visits to Amritsar, Ludhiana, at that time "the only medical school in India which offers training to women alone," to Ambala, Delhi, Cawnpore and Lucknow followed. Of the Branch in Lucknow Women's College, the first Women's College in Asia, she writes :

There was a special meeting of the girls that evening and they listened with much attention to the world wide Association interest. As it was the Day of Prayer for Colleges it was particularly gratifying to look at the work from the point of view of educated women, and their possibilities of being of use to others outside their own country, by prayer, by knowledge of

women's condition and privileges in other lands, and by systematic gifts of money or time.

Then to Agra and Jhansi :

This was the first time I had been able to visit one of the essentially railway centres of India.—Jhansi is the division centre of the Indian Midland Railway. Miss Stubbs met me at the platform. One of India's constant surprises is the variety of the means of transport. I saw Miss Stubbs get into what we might term from its construction a low dog-cart with a white linen hood or top drawn by two cream-white trotting bullocks, and learned later that the Association took their annual excursion on three Government elephants. The general meeting was well attended by a large part of the Station and the English clergyman presided. So great was his interest in the value of the work, that he especially requested that a contribution for the work might be taken, and offered to take charge of the contribution book himself. The much desired Jhansi Home has so far reached only the purchase of the land, a three cornered site, situated between the railway and military lines.

Then to Allahabad, Benares and Darjeeling and back to Calcutta for closing meetings and farewells.

This trip, taken a generation ago, gives us what we now term "a cross-section of Association life," but it also gave to the audiences which Miss Reynolds addressed in the home countries, and to the ladies of the World's Executive Committee in London, such a picture as no other similar representative has ever had time or opportunity to form.

During Miss Reynolds' visit several new workers had reached India—Misses Rouse, Picton-Warlow, Hobbs, and Radford. It had been anticipated that Miss Picton-Warlow would develop "Time and Talents," a programme of service with which she had been identified in the Young Women's Christian Association in England. But at the Fourth Conference, Lucknow 1906, she reported :

After working "Time and Talents" for the past four years in India we feel that it is not possible to make it a large Society, nor can they report an eminently successful work on any large scale. This is not to be interpreted that "Time and Talents" is or has been a failure, several centres have done well, but as a whole the work has not been a large one, nor is it likely that it can be so in this country.

The resolution before the Conference is that "Time and Talents" should cease to be a department of the Y.W.C.A.

But what Miss Picton-Warlow and Miss Hobbs had immediately accomplished was the establishment of the first permanent Holiday Home, which was "The Yengheries," at Simla, opened in May of 1900. As the President, Lady Gaselee said, it was done,

To enable young women who, for eleven months out of the year, toil in the heat of the plains to have at least one month of perfect rest in a good climate so that they may return to their work with renewed health and vigour. Many, were it not for such a home as this, could not afford the change. Although in India we up here are, I think, the first to open such a home, yet it is no new idea, for in Great Britain there are no less than 100 such places in different parts of the Kingdom. If then, these holiday homes have proved to be such a need at home, do you not think that in some ways the need out here must be even greater, where the women have the trying Indian summer to work through which tells so terribly upon their health and strength?

Mrs. Macpherson added that the need of such a home had been felt by the Committee for some time, and when simultaneously a gift of Rs. 1,000 was made for the rent, and two ladies in England offered for Y.W.C.A. work in India, and were available through the National Committee to take charge of the Home, if it could be opened, it was felt that the time had come to go forward.

Mrs. Wace, the Treasurer, in her stirring appeal for funds said that the aim was to build or buy; "Lord Overton had given £50 for this; if then, those in England who cannot

realize the trying effects of an Indian Summer, feel that such a house as this is a necessity, ought we in India to hold back ? ”

Of course the idea of opening such a home had been in mind for some years. Mrs. Wedderburn and the Misses Arden, while enjoying the Nilgiri air at Coonoor, in 1895, had exclaimed “ Would it not be just the thing to have an Association House at one of these resorts where our members could get reduced rates and helpful and cheering companionship ! ” But the idea bore fruit sooner in the temperate zone of Simla than in the tropics of South India.

Next season, 1901, Miss Hobbs and Miss Picton-Warlow were present at the opening of the first Holiday Home in the South. This was Hill View, Ootacamund, a house taken by Mr. and Mrs. Liebenrood, jointly with the Association, in order that they might make possible this long desired hill resort. Mrs. Liebenrood (Miss Flossie Tritton), had also been a keen worker in London before coming to the Nilgiris.

Then, in 1907, Mussoorie and Darjeeling joined in. At Mussoorie, “ Saxon Villa on the Mall (not far from the Band Stand and the Church) has been taken,” and at Darjeeling, “ Fox How has been taken, it is just under Birch Hill.” And, in 1906, Naini Tal under the charge of Miss Dinwoodie, and Lanouli where Bombay was the first Association to own its own house and grounds in the Hills, opened similar Homes.

Miss Picton-Warlow was also a pioneer in regard to the post of District Secretary. Such a division of travelling labour had been urged by Miss Hill, realizing as she did that the Branches needed more extended visitation at this stage than one National Secretary was able to give.



SECRETARIES AT MADRAS CONFERENCE, JANUARY, 1903

Miss MacMurray, Miss M. B. Hill, Miss Masters, Miss Cooke,
 Miss Radford, Miss Cubitt, Miss Weatherly, Miss Hobbs, Miss Guitner,
 Miss Landsay, Miss Omond, Miss A. G. Hill, Miss Symonds, Mrs. Cummings

In 1903, National Headquarters were moved from Calcutta to Bombay and Mrs. Mackichan (formerly Miss McRitchie, one of the founders of the Bombay Association) succeeded Miss Bethune as President of the National Committee. She wrote in the 1906 report :

Miss Picton-Warlow was appointed a year ago as our first Travelling Secretary in South India with her headquarters in Bangalore. Her valuable reports as to how a Branch here was opened, there a nucleus of women interested, elsewhere a flagging Branch cheered and encouraged, at another station difficulties cleared away and harmony restored, have more than justified this special use of her able and devoted labours.

Between the resolutions of 1902, regarding a missionary department, and the report of 1906, "that we welcome with joy the news of the formation of the Women's Home Missionary Society and the National Missionary Society and hope that our members will support them in every way," something better than a mere missionary department of the Young Women's Christian Association had arisen.

The former, the W.H.M.S., was the result of a meeting held in Bangalore, in June 1905, the object of which was to rouse, "the women of the Eurasian and Anglo-Indian community to a sense of the responsibility of the position they occupy in this heathen land of India." The object of the Society itself, "was to enlist workers, have them trained in the existing Training Homes in India, and draft them into Mission stations. The Society is to be inter-denominational in its character, so as to be as wide as possible in its influence." The officers were Miss (Dr.) D'Prager, Miss (Dr.) Ottman, Miss Mergler and Mrs. Marcar, and at the very first meeting an offer was made of honorary service. This was, in a way, an answer to the prayer of the first Association leaders in India that young women of this country should

find inspiration, through the Y.W.C.A., for Christian work as a vocation.

The other Society, the N.M.S., was also inter-denominational, a union of Indian Christians to recruit their own people and send them into fields unoccupied by foreign missionary societies. They aim to adapt the type of service, as well as its location, to the conditions both of those who minister and of those who are ministered unto.

But this plea of a field white for harvest and with few labourers, was insistently heard as to the Association Movement and its own staff. One reads:

Our hopes have once more been disappointed over Miss Rouse, whom the doctors will not allow to return for another year (she never returned to India).

Miss Adams was ordered home on sick leave and the new Student Hostel was left with no one to fill the gap.

To our great regret our Corresponding Secretary, Miss Willoughby Jones, is not yet permitted to return.

Miss Picton-Warlow also went on furlough and was not allowed to return to India.

Miss McElroy, who had been elected National General Secretary, to succeed Miss Hill, had to give up the prospect of coming to India for the present, owing to her father's death.

One most devoted worker did not return home, but gave up her life in the midst of her activities. This was Miss Lallie Lindsay, universally and unusually beloved, who was stricken with enteric fever, when returning from the Secretaries' Conference in Bombay to her post in Rangoon. She died in Calcutta, on the 22nd of March, 1909, and was buried in the Lower Circular Road Cemetery, and to this quiet spot many a pilgrimage is made by those who knew her, or had heard much of her, and who wonder why she was taken and they were left.

There had never been an intention—why should there

have been?—that for India any more than for any other country, all the Young Women's Christian Association secretaries should come in from outside. Yet the missionary parallel was strongly in evidence. When there came a prospect of finding good workers in this country, their salaries were also to be provided by the National Committee which "took them on," in the same manner as the foreign countries paid salaries of the secretaries whom they "sent out" in cases where these were not honorary workers. The Association enjoying their services was not accustomed to meet the salaries.

One finds spread on the minutes of some of the Branches the letter which was sent out from National Headquarters in 1902, explaining the nature of this movement to secure "local workers," and requesting a contribution to the Fund equal to four annas for each European member, the others to pay something less. One also finds the record of the reply, sometimes "Yea," and sometimes "Nay," but even in 1902, the Treasurer's report showed receipts of more than Rs. 400 from 22 Branches which had been used "to provide a much needed assistant in the National office, and to aid a large and important Branch in the support of its General Secretary."

There was constant speech of "finding and training within our own borders young women who, through the periodical camps and other similar influences, have heard the Master's call. We cannot ignore the fact that new workers involve, in plain language, money." Hence a resolution to the 1906 Conference to raise in India, Burma and Ceylon, Rs. 2,500 annually for the Local Workers Fund, another to appoint secretaries for vernacular work, and a third "to provide suitable training for candidates for the Y.W.C.A. secretaryship."

A Jubilee Fund was the nucleus of this, for in 1905, the world-wide sisterhood celebrated, through Jubilee observances in all parts of the world, the origin, in 1855, of Miss Robarts' Prayer Union in Barnet, and Mrs. Kinnaird's Home and Institute in London, these two forms in which the Young Women's Christian Association came into being. March 13, 1905, was appointed here as a day when all who had been helped by the Association might assemble to join in praise to God for its history and commemorate the event, and the sum of Rs. 25,000 was called for as a Jubilee Fund, to be raised by each member giving, earning or collecting from friends the sum of Rs. 5. This was to be devoted to the training of local workers. In this appeal attention was called to the fact that fully that amount was contributed each year by England and America in the form of secretaries sent out and supported here, and then comes a bit of prophecy:

Our beloved Association has prospered beyond all expectation. It will be simply impossible to secure from home the many workers needed now, not to speak of the future. China is waking up and demanding Y.W.C.A. workers; Japan is realizing the necessity of getting workers from home to supervise its young women's work; South Africa is calling loudly for workers to look after the large number of young women going out there for work; and even South America is sending an urgent appeal to the World's Committee for workers in Buenos Aires and other places in that neglected continent.

And then a question as to whether the time is not ripe for saying to these supporting countries:

We want you to send out workers and money to the lands that are as backward as we were, and we will find among those born in the land, women of good education and character, whom we will train and support, and they shall become secretaries in the future. The mighty One is our Helper.

The Jubilee was widely celebrated. At the close of



DR. GURUBAI KARMARKAR

(Delegate from India to three World's Conferences)

the year there was a "Return Visit" of the Hon. Misses Kinnaird who had, fifteen years before, been responsible for initiating hundreds of people into Young Women's Christian Association membership and traditions.

The fund itself amounted to Rs. 5,351-15-6 within a year, and has been of real value ever since as the interest from the permanent investment has been put at the disposal of workers here who were taking up training in one country or another.

Pending the establishment of a Training Home, the National Committee was empowered to provide training for suitable candidates for the Y.W.C.A. secretaryship "by placing them in the Associations which offer the best advantages," and in 1910 the term "local worker" was dropped, as a misnomer, and workers from this country were recognized as full secretaries; those coming from outside were to be designated as foreign secretaries.

It was also reported at this time that :

The World's Committee are urging us not only to support all the workers taken on in this country, but in time those who are sent from America and Britain also. This seems a consummation which, though earnestly to be desired, is very far off in view of what the Associations are able to do at present but—May God grant that we choose the harder and better way.

Miss Hunter, from whose first quadrennial report as National General Secretary this last paragraph was taken, had come to this position from Madras, in September of 1909. This freed Miss Hill to begin the study of Urdu and to enter distinctly Indian work in which she was joined, in October, 1910, in Lucknow, by Miss Dora Mohini Maya Das, of Ferozepore, just returned from education and training abroad, and assigned to the National Staff as a Travelling Secretary for Northern India.

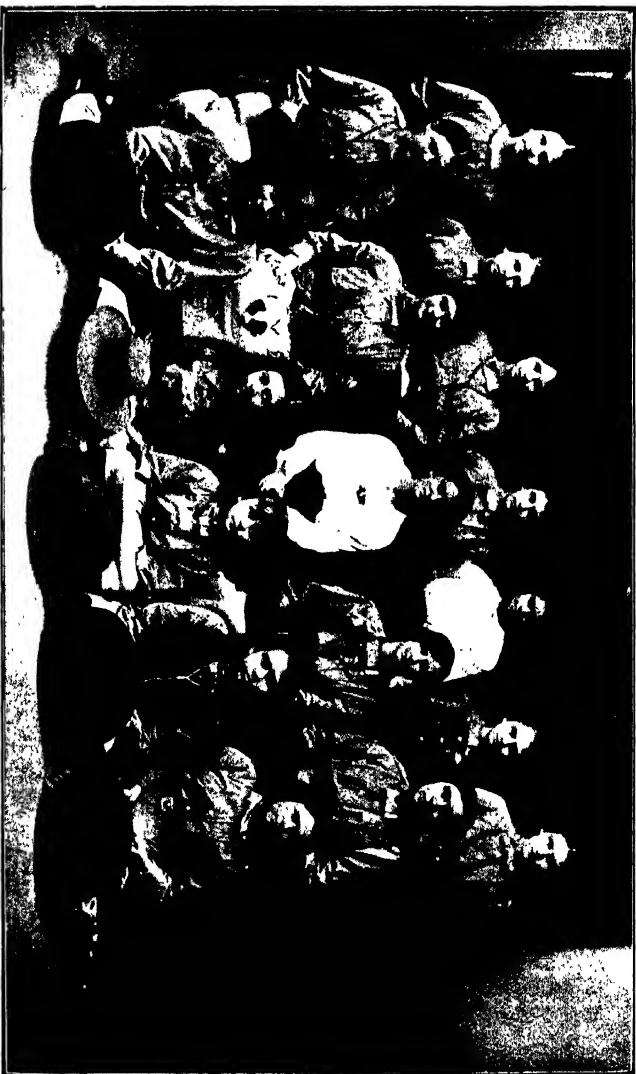
This was following out the plea of Dr. Gurubai Karmarkar :

The great results that have been achieved in Europe and in other countries (she had been a delegate to the Third World's Conference in Paris that year, and knew whereof she spoke) have been achieved through consecrated workers. We need exactly the same here in *this* land : at least five secretaries should be set apart to develop work in the important language centres, and these secretaries should have Indian associates to help them, so that in course of time these associates should be able to take independent charge of various language centres.

By the end of the year their Urdu headquarters, Zahur Baksh, was the centre of many activities and 40 Indian women were members. Beside the weekly Y.W.C.A. meeting, there were classes in English, nature study and physical training, and every effort was made to bring Christian and non-Christian ladies into closer touch. Zenana ladies had come for a Purdah party and a magic lantern lecture. There was much visiting in homes.

Later on the difficulties of undertaking an Indian Branch on too distinctly Western lines led to the closing of this experiment, and Miss Maya Das was free for closer attention to the outside student field.

Other foreign secretaries were learning vernaculars—as Miss Nina Brentnall, the first fruits of the Australasian Foreign Department, who studied Bengali in connection with her student field in Calcutta ; and Miss Haig, succeeded by Miss Iris Wingate, who came out in 1912 and studied Marathi, and with this vehicle worked with Miss Haig in the Marathi Branches. Of these there were nine in Bombay alone, as well as others in the District. Camps were held and a quarterly, *Premadarshika*, was published and circulated. Miss Wingate introduced Girl Guide Companies as a part of the Young Women's Christian Associa-



FIRST BOMBAY GIRL GUIDE COMPANY

tion programme, which were supposed to be the first Guides organized anywhere although it was afterwards learned that just prior to that a Company had been formed in Jubbulpore.

In the Indian schools she also worked with the Girl Messengers, another adaptation of the Scout Movement made for the special needs of Indian girls by Miss Flora Robinson, of Isabella Thoburn College, before the Guide movement had been inaugurated in India. Mrs. Hensley, the wife of a C.M.S. missionary in the Central Provinces, was also developing Vernacular Branches there through her knowledge of Hindi and Urdu.

By 1910 she could report, in that area alone, sending out 1,400 copies monthly of the monthly *Bible Notes*, which helped the members to read the Bible methodically and systematically; and the Hindi quarterly magazine, *Trimasik Patr*, had a circulation of 850:

We have to-day 23 Branches with a total membership of 854. At present, except in Jabalpur, our Branches are all connected with local Churches, but we aim at United Branches where possible, and hope that our next one will be at Ajmere, where we now have a Church of England and Scotch Presbyterian Branch.

In Jabalpur we have a strong United Branch, which includes members from the Church of England, Wesleyan, Methodist Episcopal and Christian Missions.

She spoke of her tours for visitation and organisation of new Branches, and added:

We are beginning to feel that our Vernacular Department is being really used to dispel ignorance and apathy, and to make our Indian Christian sisters realise their debt to God.

Our Branch this year sent Rs. 38 to the Sabathu Leper Asylum. Another Branch has collected about Rs. 50 through the Dorcas work, of which Rs. 25 will be given towards their local Church work, and Rs. 25 to the N.M.S.

Most of our Branches seem to take a great interest in the N.M.S., and contribute substantially towards its funds, but local

claims are not forgotten. Even this very week a Nurses' Branch sent me Rs. 6, towards the working of the Vernacular Branches of the Y.W.C.A.

Even though Canada had also responded to the need, and sent its own first representative, Miss Margaret D. Anderson, who came in 1915, they had previously supported the work of Miss Rouse and Miss Cooke, National Student Secretaries, yet neither from within nor without had even the gaps been filled up nor all the pressing new work been manned. The end of these two decades of National Association existence reiterated the cry of the beginning of the period. All the splendid achievement of the Branches seemed to point to the one query—If we have been able to accomplish this with limited resources what might not have been done with sufficient workers and those of the right type?

One can but think of Dr. Zwemer's address, on the "Price of Leadership," at the 1910 National Conference, and wonder if our Association has been influencing the very young women, for whom we stand waiting, until they are willing to pay this price. Dr. Zwemer had defined a leader as one who knows the road and can keep ahead and get others to follow him. But the cost of such leadership was the surrender of the will in making the irrevocable decision, the surrender of the intellect through full grounding in the principles in which we expect to lead, and the surrender of the affections through sacrifice, made sacred by devotion, self-effacement, and loneliness.

CHAPTER IV

FROM LOCAL TO NATIONAL

1896-1916

(B) THE PROGRESS OF THE BRANCHES

The procession which moves across the map of India, Burma and Ceylon, and which we call "Our Y.W.C.A. History" is not a pilgrimage of solitary individuals but of groups of people; not so diverse perhaps as that talkative company which assembled at the Tabard Inn, before their famous jaunt to the shrine of Thomas à Becket in Canterbury; yet diverse in age, race and opportunity, united also in a common purpose which they have tried to accomplish in not dissimilar ways.

Miss Reynolds' letters give part of the picture, but of the smaller Branches, where the fortnightly Bible class alternated with the Dorcas Society, no snapshot such as a visitor makes, is adequate to form a correct photograph. It needs the "time exposure" of many years. Husbands and children, servants and neighbours had their own views also.

"Do we have to go to those wretched Dorcas meetings?" protested two little daughters of a faithful Honorary Secretary in a Mofussil Branch. Both of them later on became Secretaries themselves in other Stations.

"I tell you what is this Y.W.C.A."—a *syce* was overheard boasting to his not-so-well-informed fellows all squatting hour after hour in the compound of the place of

meeting—"Ladies eating, drinking tea, telling prayers." He was more intelligent than some of the members, it may be, if this comment in a local news sheet can be relied on:

We are asked sometimes what the Association is doing. If all the members would make it a point to regularly attend and take a part in such meetings and classes as are held, they would have better opportunities of judging.

It is very clear that Bible study was the main part of the Association programme. Ladies of the committee and the secretaries were the teachers in almost every instance. The term, Bible class, might be applied, according to the British custom, to a weekly meeting addressed by the leader, or it was used in American fashion to indicate study groups for which each member prepared the lessons in advance, and was expected to answer the questions asked in class, after the nature of a discussion group. There was also much home study, from which the papers were sent to an examiner for correction and grading, and possibly as a basis for awarding prizes. Most of the secretaries were chosen, or accepted, because of their ability as Bible teachers, although, in a four-sided work like that of any true Young Women's Christian Association, there was insistent call for other qualifications as well. The members expected to enter and to attend these classes. In one Branch it was "decided that before admitting any one as a member they should join as associates for three months. An associate should be expected to attend at least *one* Bible class or Prayer meeting in each month, and she would have to pay no subscription." These Bible classes covered a great range, but possibly topics bearing upon the Old Testament preparation for the Messiah and the New Testament teachings on the Christian life were most appreciated. These classes were held in all kinds of places,

in private homes, in rented Association rooms before the days of owned property, in schools, in railway lines, in cantonments for the soldiers' wives, in institutions of all sorts.

Members who knew their Bible looked to it for guidance, and they came for advice on all matters to the Christian woman who interpreted it, and put them in the way of interpreting it for themselves. It was she who was concerned for the growth in spiritual life of the members of her class, and interested in those for whom they were concerned. Needless to say the results of these relations are too intimate and too extended to admit of any estimate or record.

As evidence of outward progress one notes the acquisition of "a local habitation" by Associations in all parts of the field. The stories of Poona, Bombay and Rangoon have been told here.

No two undertakings were quite alike, although most of them meant a long preliminary effort in raising money by the members; then application for a site or a grant from Government or railway authorities; then, frequently, an appeal through the World's Committee for gifts, or permission to seek contributions at home; then the rejoicings over the laying of the foundation stone, and over the official opening; and then, in some instances, a final rejoicing when the last loan was repaid and the property truly owned. If one selects the date of dedication and occupancy the calendar would be something as follows:

1902, Jhansi and Rangoon. The former was an Institute with a suite for the secretary. Appeals had been made widely and contributions for this first building in any railway centre received from friends all over India, as well as in England.

1904 saw the dedication of "Agnes Hall," for which the Jubbulpore Branch had begun to raise funds, but which was an outright gift from Mr. and Mrs. Arthur Wright.

1905 saw the Institute building in Kandy, for which Miss Campbell, the Ceylon District Secretary, had secured funds from many donors there and abroad.

1906 was a great year for new buildings. Miss McElroy raised the money for the Lanouli Holiday Home almost entirely in Bombay, as it would serve chiefly their young women, and in April it was opened with a Student Camp as its true dedication.

Then, in July, Madras friends gathered for an informal opening of the splendid new property on 46 Poonamalle Road (now No. 65.) The nine acres of ground contained three buildings more or less out of repair, suitable however for Institute, Boarding Home and Indian Student Hostel, and the work of renovation, additional building and general improvements required, went on for several months over the heads of secretaries, residents and members. There was particular cause for gratitude in the attainment of this holding, because Rs. 9,000 of their building fund secured by long and prayerful effort, had been swallowed up in a bank failure, and Miss M. B. Hill's appeals for contributions were redoubled in order to make this up.

Month after month of that year, September, October and November, each saw the dedication of a new Institute, at Coonoor, Secunderabad, and Nagpur, secured almost entirely through the gifts of members and local friends, although in the latter places Government provided sites, and for Nagpur some building funds as well. It was at this time that Lord Kitchener was making Secunderabad the headquarters for the whole army in South India and the importance of this Association field was fully recognized, but in the next

annual meeting of the National Y.W.C.A. this note was sounded :

As to building funds . . . our Committee must be very careful not to authorize them too readily, because, in almost every case when the building or hall is complete a *worker* is needed to live in it and build up a work about it, to make the building a success.

For many years Calcutta had longed to own its own Institute and Hostel. They had paid rent on the "Rajah's Palace," in Free School Street, for more than a dozen years before they finally purchased it for a lakh of rupees and adapted it to the purpose of a hostel only. The Institute features had been removed around the corner to rented quarters at 16 Sudder Street but in 1904 it was reported that in response to a special appeal for funds, "Rs. 85,000 have been received from those interested in India, England and America, which sum had been expended in acquiring a site, 134-135 Corporation Street containing 1 biggah, 2 cottahs, 4 chittacks." Any reader who wishes to know how much land that really is, need not come to inspect the present premises, for half of the beautiful tennis court and compound was acquired later and cleared of *bustis*. A legend is currently believed that part of the purchase money of that extra ground was the sum originally intended for a lift when the Institute was planned. In four years enough money was in hand to begin construction (The Bengal Government grant was Rs. 46,000) and the brass tablet in the spacious entrance hall records that on the 19th January, 1908, Her Excellency the Countess of Minto laid the foundation stone, and that she came again on the 18th of December, of the same year, for the formal dedication.

The prayer used when the foundation stone was laid is too beautiful to be omitted here :

O Lord Jesus Christ, Son of the Living God, Who art the brightness of the Father's Glory, and the express image of His

Person, be pleased, we pray Thee, to bless this building, the foundation stone of which we lay this day. May the beginning, the increase and the consummation of this work be to Thy Glory. Grant that all those who have furthered the undertaking may be spiritually rewarded. Guide those who will rule herein ; strengthen those who may shelter 'neath its shadows ; guard, shield and defend the builders of the house, so that what is about to begin through Thy mercy may by their labour, be brought to a happy end.

The exact purpose of each room in the two Institute floors was detailed, and the fact that rooms for secretaries and staff occupied the upper storey was clearly stated by the Chairman of the meeting. However, many guests failed to realize that the 1016 members of the Calcutta Young Women's Christian Association could have any needs that might reasonably be supplied by a Christian organization of this character beyond the need of some of them for "bed and board," and certain of the public could not understand why even money which had been ear-marked by the donors for Institute purposes was not being spent instead for an additional hostel.

The next year, 1909, Ootacamund obtained Eastbourne for its permanent Holiday Home, to which the addition of a hall was soon made and called "Elwes Institute" out of gratitude to their President.

Simla, at last, took possession of "Constantia," and in October, 1910, it was dedicated and the tower named the "Victoria Tower" in honor of her late Majesty Queen Victoria, after whom the donor, Victoria, Lady Carbery, was named. The whole site and building were really due to Lady Carbery, who had come out to India, season after season, to serve this hill capital as President of the Christian forces among young women, and in her summers in England had made appeals, by personal interview and by drawing room meeting, to secure funds.

When "Constantia" was purchased in 1904, possession could not be immediately given by the Government Department in occupancy, and later on it was entirely sequestrated, and the Young Women's Christian Association asked to seek another location. But this was exactly the location this sort of a Home must have, not a spot in a suburb as had been proposed by someone who had no idea of living there, and Lady Carbery set herself thus to persuade the Government. Her persuasions were successful, as the brass tablet in the Institute shows us :

IN COMMEMORATION OF
THE OPENING OF THE NEW HOUSE "CONSTANTIA"
AS THE Y.W.C.A.
HOME FOR YOUNG WOMEN IN SIMLA
BY
HIS EXCELLENCY THE EARL OF MINTO,
P.C., G.C.M.G., G.C.S.I., G.M.I.C.,
VICEROY AND GOVERNOR-GENERAL OF INDIA,
ON OCTOBER 22ND, 1910.
ACCOMPANIED BY
HER EXCELLENCY THE COUNTESS OF MINTO.

The site and property of "Constantia" were purchased from the Delhi and London Bank, A.D. 1905-06. In 1906 the house and property were taken over by Government for the Meteorological Department. His Excellency the Earl of Minto as Governor-General in Council, restored the site and property of "Constantia" to the Indian National Y.W.C.A. in September, 1907, for which act of beneficent kindness towards the Young Women who work in Government offices, or who seek convalescence from the Plains, the Association will for ever hold His Excellency in their constant and grateful remembrance.

Three years later (1913), Lahore, Colombo and Mandalay dedicated their new possessions.

Lahore needed a combined Institute and Hostel, the former largely because of the rapidly developing Continuation School which Miss Anne O. Lamb had organized, and the latter for residents and guests which included frequent parties of students who came to Lahore to sit for examinations. "Morse Hall," it is called, in memory of Miss R. F. Morse, of New York City.

Just the opposite need was felt at that time in Colombo. Their system of small Branches in all parts of the city did not call for a Central Institute they believed, but they wished a Headquarters, a Guest House for the many transients flitting through that port of call ("a great place for passing by" it had been termed) and a small Hostel for business girls. All these were found in "St. James," on Slave Island. It is fitting that this most beautiful, perhaps, of all the Young Women's Christian Association premises on the plains in this quarter of the globe, beautiful with its deep tree-decked compound, its wide verandahs, its high ceilings, its shaded rooms, should be the first Young Women's Christian Association to be seen by many who are entering India, Burma or Ceylon for work or play, and by those friends who simply come in for a day on their long voyage to the Orient or the Occident.

Mandalay put up a small Hall for meetings of the members in this historic and picturesque old capital, near the moat and the painted palaces and the myriad Buddhist temples, while Miss M. F. Butt, one of the missionary friends, was chief leader. Christian work in Mandalay may sound "romantic" to one who has not visited the place, but thinks of it as coloured by the swarms of yellow-garbed *ypongis* and resonant with the oft-struck temple bells. The "romance" in any part of Burma lies chiefly in the response to Christianity of the Karens who have produced

loyal adherents to the Young Women's Christian Association, as well as to the various missionary bodies in "Pagoda Land."

Two new Holiday Homes follow in 1914 and 1915, both in the United Provinces, first "Woodbine Lodge" at Naini Tal, and next "Doon View" at Mussoorie.

To this record of building may be added the further gift of Rs. 60,000, made as an endowment to the Rangoon building in memory of Miss Lindsay by Mrs. MacGregor, the original donor.

During this score of years many threads of many colours were woven into the Association web: Various undertakings in Bombay, like the Social Service Club for residents in the Home who were to be actively, and not passively, identified with what went on under that roof; the regular visitation of female employees in the cotton mills there by Christian women representing, not so much the Young Women's Christian Association alone, as the whole spirit of Christian interest in all women, and in the toiling ones most of all; the arrival of Miss Louise Wright in Calcutta, in 1911 as the first overseas physical director; the activities of the Social Service League of Isabella Thoburn College.

In Calcutta the Student Committee promoted a "Graduates Union" composed of women who knew college life and bore university degrees from India, America, Britain, the Colonies and the Continent of Europe. Their Social Service Committee made a thorough survey of "Some Conditions in Calcutta," and published it in a manual which is still valuable for reference as to the city itself, its problems of housing and health, agencies of alleviation, industrial and educational conditions and facts about social life and recreation.

We must also record the visit of Miss Clarissa H. Spencer, second holder of the post of World's Secretary, in the winter of 1908; and the coming into existence of many new Branches, and also, the diminishing and disappearing of many others.

Whatever the members and the public considered the Young Women's Christian Association to be, all were agreed that they wished visiting royalty to consider it an indispensable element in the life of young women in this part of the British Empire, and all were keenly alive to the impressions made upon the Queen Empress during her memorable visit to the Calcutta Institute on Saturday, January 6th, 1912. The official account of the visit states that "at an early hour the building began to put on a festive appearance and even the inhabitants of the *bustis* on each side hung out red blankets and *saris* to add to the colour scheme." An unofficial report adds that the exact day and hour of Queen Mary's visit had not been communicated to the Committee, but that late on the preceding evening, after the staff had retired for the night, a dignitary appeared announcing that they should expect the party at ten o'clock the coming morning. The domestic scene was much like that on the eve before Waterloo:

Ah ! then and there was hurrying to and fro
And there was mounting in hot haste, the steed,
The mustering squadron, and the clattering car
Went pouring forward with impetuous speed.
Roused up the soldier ere the morning star.

However, the messengers of peace were the *chaprasis* and coolies bearing *chits*, and secretaries speeding to rouse and rally the expected and expectant members who

crowded in to do honour to their Queen. By 10 a.m. there were fully 700 people in the building and the rich dresses and

jewels of the Indian ladies, the brilliant colouring of the girls' saris lent an air of Eastern splendour to the scene. Never had the Calcutta Institute seemed larger or more stately than when she opened her doors to receive her Queen.

On her arrival the National Anthem, sung by the girls in the compound, resounded through the building. Her Majesty was received at the entrance by Lady Du Boulay and Mrs. Noel Paton, the President of the Calcutta Association, and Miss Hunter and Miss Radford were presented and welcomed her to the building. The secretaries and ladies of the General Committee grouped in the vestibule were next presented, after which Her Majesty proceeded on her tour of inspection, first visiting the drawing room where were assembled the Advisory Committee and a group of members and friends. Next came the gymnasium where a group of girls in becoming drill costume stood at attention with clubs uplifted in greeting.

The compound next claimed attention. Here were a large number of school girls and students with flowers and garlands drawn up in double line from the archway under which the Queen stood, and directly in front a group of Bengali school girls with flags. After a picturesque salute and deep *Namushkas* the girls went through the flag drill which won the first place at the Day of Sports. The Queen showed the greatest interest in the compound and asked many questions with regard to it.

Next a visit was paid to the large library, in one end of which the tea and rest rooms had been placed. The groups of members round the small tables gave the room a very animated appearance. In the reading room the members of the Graduate Union were gathered and the silver cup, the trophy for the school sports, received special attention.

Upstairs the Royal Visitor entered the large audience hall, where several hundreds of members awaited her coming. Thence she visited the various rooms where classes were in progress . . . the cookery, shorthand, typewriting and Bible class-rooms, pausing at the window to look again at the compound with the company of Indian girls drilling. A group of the ladies of the *Mahilla Samity* in their meeting room and a company of Indian Christian ladies in the committee room were each in turn recognized. The quiet prayer room resembled a flower bed

with its group of *purdah* ladies gorgeous in their jewels and costly *saris*, but some of these ladies failed to recognize the Queen, because she did not wear a crown or jewels.

Proceeding downstairs the Queen, after writing her name in our visitor's book, expressed herself very pleased with the size of the building and compound and the nature of the work carried on and she announced the Royal gift of Rs. 5,000 towards the debt of the Association. She then left the building amid the loud and hearty cheers of the Association which she had honoured.

In looking over the history of the Branches up to this point, certain facts make their own impression.

The first is the sense of conviction which pervades everything. "God wishes it," was as clear to these early leaders, as to the Maid of Orleans. Even the lady who organized a Branch "commencing with eight not very willing members" probably felt that the ends justified the means when she heard three years later that "we now number 100." If there was a lady in a station deemed capable of assembling a group, it was laid upon her as an unescapable trust and privilege, as well as obligation, to do so. The English speaking people were the immediate, the temporary leaders, so to say, for always the eye of faith saw the girls born in this country, who should spread the Evangel of Jesus Christ and His message to women by means of the vernaculars.

Prayer was the means upon which all reliance was placed. This was taught by example and experience, also by precept and publication.

As we pray, God works. It is His work that we want done in India, therefore let us pray as we have never done before. If we expect to see souls saved, and Christian girls set apart for service among India's needy millions, if we expect to see trained and qualified workers come out from England and America in response to the many calls, if we expect to see funds for workers and buildings, if we expect to see the National



MISS LILAVATI SINGH
(First) 1907-1909



MISS ZACHARIAH
(Present) 1924-

Women Vice-Presidents
of the World's Student Christian Federation

Committee always making wise decisions and doing the right thing—then let us *give ourselves* to prayer.

The giving of the members during these years was noteworthy, not alone to the World's Penny and Local Fund and Jubilee Fund, and for their own Branches, and for hill stations erecting holiday homes but also to every imaginable cause presented as a special appeal or a standing claim. Sometimes, one wonders why a Branch regretted being unable to pay for the *mali's* daughter at a Mission school, while they were supporting a man as Bazaar preacher. But still they gave.

They contributed to a Bible presented, in 1893, to H.R.H. Princess Mary, who acknowledged the gift as the Duchess of York, and when Princess Maud was married Indian contributions were made towards her wedding present also. On the occasion of Queen Victoria's Diamond Jubilee, in 1897, they sent pictures, and the Madras minutes show that their Branch alone sent Rs. 100 towards the purchase of 26 George Street, Hanover Square, London, as World's and British National Headquarters. The giving for the Jubilee Fund of 1905 has been cited. One is not surprised to find records of donations to Dr. Barnardo's Homes in England. It is only when an offering is sent "to the suffering poor of London," that any question arises of charity beginning at home, or increasing at home, before going over the black water.

One contribution which India made to the outside world, and which was counted out in leadership not in money, was given by Miss Lilavati Singh. Although the World's Student Christian Federation had been founded at Vadstena Castle, Sweden, in 1895, and the British College Christian Union had Women Student Branches affiliated to

its national organization and, hence, technically eligible to membership, women were not admitted to the W.S.C.F. Biennial Conferences until ten years later, during which period many other national groups had entered the Federation. Most cautiously the invitation was sent and accepted for the Zeist, Holland, gathering of 1905, and while the men were actually meeting at Zeist, thirty-five women from thirteen different countries assembled at Driebergen, three miles off, for their own conference but were admitted to four of the general meetings. At this time a Women's Co-operating Committee was formed to advise with the Woman Travelling Secretary, Miss Rouse. But, in 1907, the constitution was revised, women attended all the meetings of the Tokyo Conference (1907) and a Women's Sub-Committee was appointed, whose Chairman became a Vice-Chairman of the W.S.C.F. For this post Miss Singh was chosen. She was a teacher at Isabella Thoburn College, Lucknow, and a member of the Indian National Student Department Committee. The next year she was present at the student conferences in England and on the Continent and was to have attended, in her official capacity, the Oxford Conference of 1909, when illness overtook her and she died in Chicago, on May the 9th, of that year. It was of her that a remark was made after hearing her speak: "If I had given a million dollars to missions, and the result had been only the culture of this one woman, I would consider the money well spent."

One notices the steady lapse of Branches once bearing the name, Young Women's Christian Association. Whether they all did what we now call Y.W.C.A. work, the development of the spiritual, intellectual, social and physical life of young women is not always clearly proved.

One discouraged secretary of that "first ten" who came

out, wrote that "Bible classes are held every week, also a Temperance meeting weekly, a cottage meeting for aged women and a Sunday afternoon class for children." She visits two neighbouring stations fortnightly, "It is *very* uphill work in both places."

These Branches often were, however, more

At leisure from themselves,
To soothe and sympathize,

and to respond to outside calls, than were some of the larger Associations which were carrying heavier local burdens with heavier expenses, and for which these smaller Branches sometimes recruited permanent workers as well as sent money gifts. They often did work which has since been enlarged into an independent movement. Such was the Dispensary opened for women and children at Kamptee, "to which a lady (Dr. Winifred Bartholomew) comes twice a week from Nagpur to treat patients. The necessary furnishings were supplied by members' contributions and the rent paid by monthly subscriptions by members." This was before the day of Maternity and Infant Welfare Leagues.

Nor was all this easy to accomplish; one thinks compassionately of the English woman, who slips into a report letter—otherwise full of praise and thanks—"The heat is very great, I do find it trying, and the insects are dreadful." And her own amusement chiefly came through diverting incidents in the day's post or the living events more marvellous than fiction, as when an ambassador appeared from "a light coloured Raja" asking for a bride from among the residents of the home, stating his perfect willingness to leave the choice to the Lady Superintendent!

Who would not sympathise with the Secretary who writes to the Department of *The Young Women of India and Ceylon* which was called "The Members' Meeting

Ground " (although in this instance her communication might have been more appropriate in the Department on the opposite page which was called "The Secretary at Home ") the following lament :

The members have paid their subscriptions, but I cannot get one of them to attend a meeting. When I ask them the reason, they either complain of the heat, etc., or say they entirely forgot about it.

It cannot be for want of variety of speakers at the meetings, for I have secured many. The Rev. ——— came 600 miles, yet when the day arrived not a single member turned up ! I dare say you can hardly credit this, but it is a fact. I have done everything I could to help the Y.W.C.A., and feel quite disheartened. Can anyone advise a way out the difficulty ?

An editorial comment is printed after this to the effect :

We trust this is a unique experience.

It certainly must have been such, or this record of the Branches would have been a blank.



SECRETARIES AT BOMBAY CONFERENCE, JANUARY, 1916

Standing Miss Meager, Miss Anderson, Miss Wingate, Miss Lamb, Miss F. Denison, Miss Downey, Miss F. Ellis, Miss Gatmiell, Miss Kenny, Miss Gregory, Miss Curtis, Miss Davies, Miss Whitehead, Miss Melcher, Mrs. Morris, Miss Hughes, Miss Whealdon, Miss Bowers, Miss Lane, Miss Shields, Miss Witherby, Miss Bartholomew, Miss Postrell, Miss Kennel, Miss Carswell.

CHAPTER V

FOR INDIA'S WOMEN

1916-20

In spite of the fact that the Sixth Quadrennial Conference met while the Great War was still continuing—perhaps because of that, and in view of the additional responsibilities it had brought to Young Women's Christian Association forces in every land—the Conference set itself seriously to face the need of India's women. How the Young Women's Christian Association could become the most perfect instrument for supplying these needs was also discussed by the 52 delegates from 21 centres with the other 53, representing the Indian National Committee and the entertaining city, Bombay.

Nearly twenty years had elapsed since the constitution for the national organisation had been framed and adopted, or technically speaking, since a memorandum of association necessary to the holding of property, and by-laws essential for the conduct of business had been made. New relationships and developments led to redrafting these by-laws, setting the matters of organization and powers of the Committee into a constitution, and matters of method and policy into new by-laws. As the Student Department had waxed strong, and the city or general interests were easily in evidence, it was felt that the Vernacular Branches were not receiving sufficient attention in proportion, and the adjustments in constitutional material gave opportunity to

draft also rules for the guidance of each of these three Departments, which were to be considered co-ordinate. A Departmental Scheme (as it was usually called), was presented by Miss Florence Lang, the Acting National General Secretary, and adopted by the Conference. The same alignment was later recommended to the Branches in the hope that, where it was not feasible to organize full departments with standing committees, there would be at least representatives of student and vernacular interests on the General Committee.

At this time, several of the other national associations, closely identified with India, were considering some change in administration of basis and at the Fifth World's Conference in Stockholm, in 1914—the Conference from which some of the departing delegates were enmeshed in war before they had returned to their homes—another “re-interpretation of unalterable truth was made” by the adoption of the present World Basis :

Faith in God the Father as Creator, and in Jesus Christ, His only Son, as Lord and Saviour, and in the Holy Spirit as Revealer of Truth and Source of Power for life and service, according to the teaching of Holy Scripture.

The Bombay Conference further appointed a Commission of Enquiry “to consider the revision of the wording of the conditions of active membership,” and report to the Secretarial Conference, which would be held in the interval between this and the succeeding Quadrennial Conference.

The Conference also passed a vote of thanks to all who had helped in the editing of the Magazine, thanks tempered perhaps by the statement in discussion, “that *The Young Women of India* in its present form was not meeting the needs of the Association” and by the resolution adopted,

"That *The Young Women of India* be discontinued in its present form, and that the Committee undertake the publication of something more adequate to present day needs of Association work." This was *The Woman's Outlook in India*, which appeared in July, 1916, and of which it was reported later :

While its improved new appearance and high standard was favourably commented upon, it has never been able to gain a sound financial footing due, largely, to the comparatively small number of subscribers and the increased cost of paper and printing.

A few years later, a kindly report said that "As it is now appearing, it should commend itself to every member of the Association who desires to be kept informed of the progress of our work to-day, both in India and in other parts of the World." And for a few years at least the revenue from advertisements augmented the subscription receipts to a point where current bills could be paid.

But to return to the Bombay meeting :

On the last day of the Conference we took stock of the work as a whole, heard of the places which needed additional workers, of those which for many days had been asking and hoping for a secretary, and which had so far been disappointed. We heard of opportunities in places where we had no worker at all, and of service which we might render to the women of this land, in positions less fortunate than our own. We heard, too, that there were vast possibilities for extending the Association's activities among the Indian Christian women. For all these things we need workers, and so the Conference cabled to the National Headquarters of Britain, the United States of America, Canada, and Australasia, the following message, "India's women, Christ's desire, whose opportunity ? "

As was noted, this Conference met in the midst of war. Every Branch was doing something. This was seen from reading the magazine. For example, it was reported, month after month, how Belgaum turned its Dorcas classes into war

work sewing parties and set up a "Soldiers' Stall" at their sale from which Rs. 150 was sent for Y.M.C.A. work with the troops in Mesopotamia; how students in the Indian Hostel in Madras entered the war work classes and lectures in the intervals of their studies and raised money for filling soldiers' gift bags. Some of these lectures were the illustrated ones on the Belgian refugees which Miss Carswell was giving. One reads how Calcutta sent part of its Garden Fete receipts to the Lady Carmichael War Fund, and the Hindi Branch at Patpara forwarded to the Army Scripture Readers, Association, Rs. 112, made up of carefully saved pice which had finally been as carefully expended at the Y.W.C.A. sale, for articles as carefully collected and made. One reads how the Kinnaird Club of Bombay arranged tea-parties for wounded soldiers, sent in automobiles from the four war hospitals in the city; the topic at the Colombo annual meeting one year was, "What the War has done for Women and what Women have done for the War"; the Northwick Student Branch, in Madras, introduced intercessory prayers for the War, taking up such topics as the King and his Councillors, The Doctors and Nurses, The Chaplains, The Wounded and the Dying, The Bereaved, The Prisoners of War; the Isabella Thoburn College Association set all the girls of present classes, and "old alumnaes and teachers too" to make some suitable article for the soldiers and bring it back after the summer holidays. Galle, at the very time it was securing and furnishing its first Association rooms, sent Rs. 200 to the Disabled Ceylon Men's Fund. Ceylon, as a whole, raised Rs. 7,000 for the Nurses' Clubs, for which the Indian National Committee appointed Club Secretaries and paid their salaries, held itself responsible for loss in running expenses, and granted Rs. 1,000 to start work in each club. All the



MISS HUNTER



MISS CARSWELL



MISS ALEXANDER

Branches were giving instruction in First Aid and Home Nursing and in one city alone 500 St. John Ambulance certificates were earned. These were some of the drops which filled the bucket.

Some of the larger undertakings were on behalf of nurses, soldiers' wives and secretariat staff. Colombo came in touch with the Australian war nurses passing through the port. Military permission was given to board vessels carrying the nurses, to whom leaflets were distributed, explaining that the Association rooms, library and tennis court were at their disposal, that money could be changed, small sundries purchased, information given, and boarding accommodation for a limited number provided.

The Lady Willingdon Club for Army Nurses was opened in Bombay, in November, 1916, first in the Admiral's House, later removed to Sir Ratan Tata's mansion. (It must be remarked in passing that some friends who saw the pictures of the palatial Club headquarters, fancied that the Y.W.C.A. was in proprietary possession and insisted on reprinting the pictures as an argument for their statements.) The four hundred army nurses in the hospitals, or on hospital ships, or in transit found here charming drawing rooms and rest-rooms, open from 8 a.m. to 8 p.m.; and food service for breakfast, tiffin, tea or dinner as desired. It was managed as to details by its own committee of nurses, with a directorate which included Y.W.C.A. representatives, among whom Lady Read was one of the hardest workers.

For army nurses also were the clubs in Basra, Amara and Baghdad. "The Secretary was preceded to Basra by a pile of crates and cases containing furniture, stores, books, stationery, a piano, etc., and took with her a number of other necessary things and servants for the Club." Rapid

action was required. In all these schemes H.E. Lady Willingdon was actively interested. Three secretaries were loaned for special work among soldiers and soldiers' wives in South India also.

H.E. Lady Chelmsford, who accepted the Presidency of the Simla Young Women's Christian Association, in 1917, inaugurated an advance programme, which was carried out most successfully with the co-operation of their representative Committee and Secretary, Miss Rutherford. The latter was subsequently awarded the Kaisar-i-Hind medal, the first Y.W.C.A. Secretary to receive such recognition, which was later bestowed on Miss Cooper, also of Simla and Delhi, and Miss Brentnall, of Travancore.

Classes were formed to fit women, recruited for war work, to fill Government office posts and two large houses, Rothney Castle, and Nabha House secured for hostel accommodation in addition to "Constantia." Delhi was also included in the field of operations, and winter quarters for the secretariat were maintained there and a recreation hall provided. The Simla Association also assisted through the Lady Chelmsford War Work Bureau, in which Mrs. Luxmoore continued to give attention to the placement of workers.

All the time more normal work was going on as well. Physical education in Bombay was in charge of Miss Cunliffe, of Canada, who gave part time to special instruction to the teachers in the schools, for which Government paid part of her salary; Calcutta started an Indian Nurses Guild, "to promote fellow feeling and friendly intercourse among nurses, to provide healthy recreation, to encourage self-reliance, and to develop a spirit of unselfishness and a willingness to co-operate for a common object"; and, later

on, took part in a joint enterprise which opened a residential club and bureau for Indian nurses. "Anyone acquainted with the problems and difficulties that beset the high caste woman who adopts nursing as her vocation in this country will readily appreciate the nature of the task, to which this Guild hopes to lend a helping hand."

As early as 1892, Jamalpure had had a Young Women's Christian Association worked by the Church of England Zenana missionaries who came over fortnightly from Bhagalpur, 20 miles away.

Later, Miss Hall and Miss Chambers (Mrs. J. F. Morris) held the Bible class and work party in their attractive bungalow, in Jamalpure. There was mutual interest, for the Y.W.C.A. held a sale of work to erect a mission building in an adjacent village, and the missionaries took up the matter of securing a real Young Women's Christian Association building for the Jamalpure Branch.

One of them cast her eye upon a piece of ground on which she believed a Y.W.C.A. Institute building might be erected. But the resident engineer [Jamalpur is the East Indian Railway staff and works headquarters] said that was impossible and offered a second site. This, the station physician wished for other purposes, and he called their attention to a third in so hopelessly bad a location that site number four was proposed by the ladies, and, finally, site number five was granted by the railway.

Plans were drawn and Rs. 10,000 required but, where to get it all? Application to the Educational Department of the Bihar Government was suggested and a personal presentation of the plans for building and scheme of work was made, with the result that a generous grant was allowed. Sales of work had provided further funds, but it was now war time and building materials, electrical and other supplies were said to be unprocurable. But much prayer was made, and friends obtained, little by little, all that was necessary and by March, 1918, the building had been dedicated and a secretary installed."

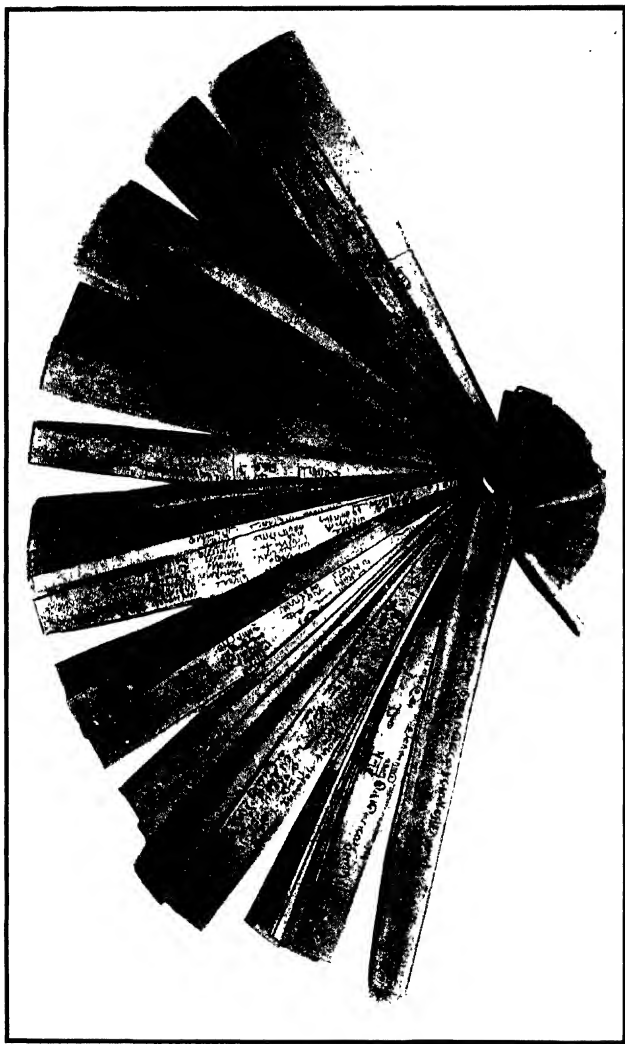
Poona which had built the first Institute Hall, received

a bungalow through bequest. Later, both were sold and a combination building purchased in a better location. Poona is always an important Young Women's Christian Association centre, being popular as a holiday resort, in which respect it receives some guests who formerly went to Lanouli; it has opportunities for much Indian as well as English-speaking work, and a field among students and soldiers' wives, in addition to the usual residential community.

Some of the Branches, which knew what it meant to work for a dozen years without a secretary, and then a further score of years before acquiring their own property, can hardly believe the story of the Trivandrum Association, which, being fertile soil, brought forth in rapid succession, "first the blade, then the ear, then the full corn in the ear, thirty, sixty, and a hundred fold."

To the traveller who voyages down the back waters of Cochin and Travancore, and takes train at Quilon, moving along toward Trivandrum in the morning hours before the sun is high, the most attractive part of the landscape is not the palm trees, nor the occasional glimpse of sandy ocean shore, nor the gorgeous flora, but the little school houses, modestly standing at a short distance from the small railway stations. These are attractive, not because of their architecture, but because of the children, lads at one door and lassies at the other; wee lassies with such bright faces and tidy hair and long skirts, with such joyful solemnity in their gait, that one realizes the fact that a five-year-old child marching along to school with a slate under her arm is an object of affectionate observation in any country.

But more little girls are seen on the road to school in Travancore than elsewhere in India, for the percentage of



TITLE DEEDS OF Y.W.C.A. PROPERTY, TRIVANDRUM, TRAVANCORE

literacy is much larger there than in any other section, ten times as great as in some other provinces. Woman has a unique position in the community; inheritance of property goes through women and they are untrammelled by the fetters which bind their sisters elsewhere. Travancore is, furthermore, the home of an indigenous Christianity, for the Syrian Church has been recognized and accepted, through many centuries, as an integral and important part of the population.

Trace of early Malayalam Branches seemed to have been quite obliterated when, in 1917, "An extraordinary meeting of the Christian ladies, resident in Trivandrum, was held in the Victoria Jubilee Memorial Hall on Wednesday, the 16th August, with Mrs. Parker in the chair, to concert measures for the establishment of a Y.W.C.A. in Trivandrum." It certainly started out properly for after singing the Travancore national anthem and prayer ("Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's") there were addresses, both in English and Malayalam, about the necessity and desirability of starting a Young Women's Christian Association. Ninety-six members were then and there enrolled. An address was voted to His Highness on the occasion of the Shastipurtha celebration day. Within a few weeks they were seeking for a suitable building in which to hold meetings, and raising funds, but generously remitting half of the proceeds of their first concert to the National Missionary Society.

Miss Shields, National Finance and Business Secretary, came down in the winter to discuss matters of budget and staff, and a house, "Nanthen Code," was taken for residence of a European secretary. Miss Brentnall arrived in August as General Secretary. Another bungalow on Main Road, nearly opposite the Maharajah's College, was secured

for general Association purposes and the student members came in daily, bringing their lunch and using the rooms for resting. By November, 1918, they organized their own Student Branch as well, still keeping closely in touch with the main Association.

By the next spring the desire for a hostel grew to be a demand, and when the students arrived for the summer term, and the hoped for house was not ready, they literally camped out on the floor of the Association Rooms until the Secretary should come back from her holiday, and secure a spot which they could call their own. This spot was two small houses, fortunately adjoining each other, and here 21 girls slept and studied and took part of their food and held part of their Association meetings. Breakfast was sent round to the Association Rooms as the girls could not walk the distance to college more than once a day, and some of the Student Branch meetings were also held there.

The further activities of the students; the general members' doings; the development of the "District of Travancore and Cochin"; the acquisition of the Main Road property—its title deeds are engrossed on palmyra leaves, as by custom established; the renting of more and still more hostel space; and, finally, the campaign in Australia for funds to build a structure that shall accommodate all the work, are deeply interesting pages of their brief history.

The frequently quoted prediction that, "Travancore may prove a veritable gold mine in furnishing leadership for the Association," has been authenticated, at least so far as the quality of the ore is concerned, for the Student Secretary, appointed to Madras in 1918, was a Syrian Christian, Miss Elizabeth Zachariah. She took her B.A.

degree, with honours in English Language and Literature, at the Presidency College, Madras, and while studying there resided at the Y.W.C.A. Hostel. This close contact with the Association made her year of teaching in Tiruvella only an interlude, and she came loyally back to the staff on behalf of a student field of increasing extent. Queen Mary's College for Women was newly established, also the Women's Christian College, one of the Union Colleges in Asia, organized and staffed by societies of many denominations in Britain and America.

To the staff of this latter institution Miss Margaret E. Bretherton had come, in 1915, having previously been Y.W.C.A. Student Secretary, in Madras, for four years. As one of the Travelling Secretaries of the Student Christian Movement of Great Britain and Ireland, and a resident at Bermondsey Settlement in London, she had unusual preparation for an unusual accomplishment in India. While in Madras, it is said that she was constantly thinking of new ways in which she might add to the mental, physical and religious life of the students. She organized the first Women Students' Conference for South India, and the annual inter-collegiate and inter-school sports, she arranged lectures, lantern exhibitions, and excursions—the Explorers Club is still active. Through the regular meetings of the Student and School-girl Y.W.C.A. Branches in Madras, she enabled many to find a new interest and purpose in Bible study, and to feel a deeper concern for the extension of Christ's Kingdom in their own and other lands. She also led students to feel something of their responsibility for others, and in the League of Service organized a small band of those who were willing to devote some of their gifts and their leisure to cheer the dreary lives of those less fortunate than themselves. The Association had her

advice and active support after her withdrawal from their staff and they entered into her happiness on the occasion of her marriage, in March, 1917, to the Rev. George Pittendrigh. In less than a month she was taken ill at Kodai Kanal, where she died, and is buried on a hill-side in the country she had come to serve.

Another of the Pioneers of the Women's Student Movement in India died that same year, Miss Agnes de Selincourt, one of the first three Travelling Secretaries among Student Branches here. Constantly handicapped by indifferent health, she took a residential post, but had ample scope for her deep and extensive knowledge of the Bible as Principal of the Lady Muir Memorial Training School for Indian Christian Women, in Allahabad, and was later (1913), Principal of Westfield College (University of London), Hampstead.

This period of 1916-20 saw certain things loosed, and certain things bound.

Because Malaya was so distant from most organized Y.W.C.A. countries, it was supposed to be convenient for administration by the Indian National Committee, whose territory on the Burma side it did actually touch, but little Association contact was possible. There was interchange of secretaries, and in 1913, Miss Radford was able to take over and make over the existing work in Singapore, so that in December, 1914, they took possession of their own attractive house suitable for Institute and Hostel. When Miss Rutherford was appointed there, in 1921, it was as National Secretary for an independent Malay Peninsula Association, which had been released from India, Burma and Ceylon, but was separately affiliated with the World's Y.W.C.A.

Among the gains for the period were an increased national staff, able to care for departments long undeveloped: Finance, Girls' Work, Training, Publications, Religious Work and, in time of emergency—and no Christian work in this land is normal unless it contains emergencies—ready to fill gaps in local staffs.

The most difficult of all positions in the last ten years, in any Christian organization, is one from which distinct religious, Biblical and spiritual instruction is expected. In this decade, people professedly Christian and those who are unwilling to admit how much they think about religious matters, have taken up positions that vary at the ends of the line as much as the colours of the spectrum, and, like the colours, these groups blend almost unnoticeably into those closest to them. At one end are the people who have inherited Christianity and have limited Jesus Christ and the power of God to the realm of an immature personal experience of Him. They do not face and accept the world into which God has put us. They seem to feel in the bottom of their hearts, that if they should acknowledge conditions it would be equivalent to saying that they did not know whether God was still in His world. They make Him a God of the valleys only, not of the hills also. At the other end are those who court sensations, look for revolutions, advertise their belief that Jesus Christ has no adequate message for such a capsized world as they declare this to be. They will not come to Him that they may have life, confusing hopelessly their own conceptions of Christianity, Christians and Christ. To all of these, and to all who stand in between these two extremes, the Young Women's Christian Association has a message—The Gospel that Jesus Christ is the Way, the Truth and the Life. How to deliver this message so that girls and young women

may listen and yield to it, was and is, the greatest burden in the hearts of those who have accepted responsibility in the name of the Young Women's Christian Association. Bible classes at camps and conferences have been, perhaps, the most penetrating and permanent means; Bible classes in the Branches, when they are discussion groups and arouse the attention and interest of the members; books carried on tour by travelling secretaries; certain of the courses which Miss Madge prepared and published for Association classes; addresses by clergymen who wanted to help us solve our problem; the Bible notes for some people, for others not; the short Bible schools for some, for others not; hostel prayers when the home secretary felt that she had time to prepare, and the girls felt that they had time to listen; and, most effective of all, the personal conversation on the love of Christ and the human spirit, when the learner did not think that the teacher was talking with her to relieve the elder woman's conscience, or to affect the younger woman's immediate conduct, but because she truly coveted for her the abundant Life.

With the new staff were associated new committee workers for, in 1919, national headquarters were again established in Calcutta. To committee membership were appointed several who had long been identified with the National Young Women's Christian Association and other new friends. Mrs. Gall was made Chairman of the City Department, Mrs. Urquhart of the Vernacular, Mrs. Slack of the Student. "For *India's* Women" meant the addition of new forces accepting new responsibilities.

CHAPTER VI

THE YEARS OF ADJUSTMENT

1920-25

If the first decades were periods of beginnings and of expansion, these last five years have been as truly a period of adjustment.

Adjustment there has been to the times and the tendencies of the times—adjustment so that the unchanging purpose of the Young Women's Christian Association might still be kept in view, although methods might vary with the changing years.

To serve the present age,
My calling to fulfil,
Oh ! may it all my powers engage,
To do my Master's Will,

is still very much to the point.

There are adjustments in respect of other forces in Church, school, home, and society at large, in order that we might not compete nor rival, but take our own place side by side or sometimes ahead, or in the rear, or even fall out as occasion may demand.

One is sometimes tempted to think that the age in which she lives—or that part of it in which she formed opinions, the time when her mind lived—is a time of fixed standards, from which it is illegal for the events of the days following to show any change. We, of 1925, need to remember that the women of 1855 in England, and of 1875

in India, changed their minds. They must have done so because they were all pioneers and to be a pioneer one must change her mind as she sees "knowledge grow from more to more" and as "new occasions teach new duties." Furthermore, a pioneer has to assist others to change their minds as well.

In 1895, Miss M. Gollock touched upon this very subject in a British Conference paper, "The Principles and Methods of the Y.W.C.A. and their Bearing on Present-day Needs," which was printed later in the *Y.W.C.A. Monthly Journal*.

In the last 40 years the circumstances of all women's lives have changed so rapidly, have passed through so many phases, and are still being formed and transformed with such startling quickness that no agency which did not possess an eternally existent principle could have endured nearly half a century, through the "changes and chances of this mortal life."

The objects for which Associations are formed become so modified in the rapid passage of time, that even within the memory of the younger workers in this Association, needs which once demanded effort and organisation from us have now passed away or else have been met from other sources of supply. It is therefore apparent that the one great principle, adapted alike to every race, every climate, every individual, every circumstance must animate any Association which is to have permanence. And by permanence we do not mean a stolid immovability, comparable to the Sphinx in her deserted grandeur, but a permanence which is permanent because it moves with time and expands with the needs of the age.

Those who founded our Association, and we, who humbly seek to follow in their steps, recognise this great vivifying principle to be none other than that of our motto, "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." We attempt to carry on our work through that principle alone.

The claim of the Young Women's Christian Association to confidence and co-operation is that it tries to see and meet the needs of the hour. Fundamentally they

are the same in 1875 as in 1925. In 1875 we said, "Where can a girl live?" in 1925 we speak of the "housing problem"; then people were said to be "out of work," now we refer to "the unemployment question"; then we thought of girls "keeping out of temptation," and "keeping good company," now we value their "proper environment"; then we read about "the plan of salvation," now of "interpreting Jesus Christ." Of course the Young Women's Christian Association has changed its methods, Churches, schools, business, social and domestic life have all changed.

Some of this adjustment has been unconsciously effected, perhaps, was even unrecognized after it had been wrought. Some of it has been the result of much study by Commissions on Objective, as at the Ranchi Conference; or as a result of recommendations based upon world-wide experience, as the findings of the International Commissions which reported to the World's Y.W.C.A. Committee Meetings at Champery, in 1920, and St. Wolfgang, in 1922, which latter resulted in the Sonntagsberg Conference on Girls' Work, in 1923, and these noteworthy resolutions adopted at the World's Committee Meeting in Washington, 1924:

THE AIM OF THE WORLD'S Y.W.C.A.

I. The growing feeling of responsibility of the Association to help in the solution of the industrial problem was expressed in the addition to the aim of the World's Association of "to promote Christian principles of social and international conduct by encouraging the development of a right public conscience, such as shall strengthen all those forces which are working for the promotion of peace and better understanding between classes, nations and races."

Since the whole membership of the Association has begun to realize that the industrial problem is inextricably bound up with all the confusing problems of to-day and affects us all, we suggest as a practical programme, that we strengthen our work along three lines:

1. That we seek to place upon our whole membership in its

local, national and world groupings an increased feeling of responsibility for the carrying out of this aim.

2. That each member of the Association in those relationships of her own life which touch the industrial problem in even a small way try to find for herself Jesus' way of life.

3. That in our study of the problems, and our search for solution, we work with other groups of men and women who are deeply concerned with the problem.

II. In order to carry out our aim to create a true spirit of internationalism we pledge ourselves as members of the World's Committee of the Young Women's Christian Association :

1. To work steadily for the removal of barriers between nations, races and creeds by studying carefully, on the ground of reliable information only, the conditions of social, economic, racial and national life.

2. To use all the resources we have, alike as citizens and as members of the Association, for influencing public opinion.

3. To promote these endeavours among the members of our national associations.

We suggest that each National Committee consider the practicability of assigning to some special committee or group responsibility for this.

Still greater was the result of the visit paid, in 1923, by the Commission of Three, appointed by the World's Executive Committee—Miss Charlotte Niven, General Secretary of the World's Y.W.C.A., and Miss Greta Finley and Miss Sarah S. Lyon of the Canadian and American Foreign Departments; and even furthermore by the findings of a special Commission of Revision, appointed in March, 1924, "to survey the whole work by means of visitation, interviews, conferences with workers, and correspondence, and propose a policy which might be carried out with a reduced budget." Their work was checked up by the action of the World's Committee and Foreign Department representatives gathered in New York City and Washington, D.C., in April and May 1924, where Mrs. Gall, President of the Indian National Committee, and the National General



STUDENT SECRETARIES OF INDIA
AND CHINA



MISSES NIVEN, LYON AND FINLEY

Secretary, Miss Wingate, conferred with them as to the immediate future of India, Burma and Ceylon, in its relation to foreign resources of funds and personnel.

Some of the adjustments have been occasion for regret, but most have been cause for encouragement and—what is most significant of real life—one may not always know until a generation after the event, which was cause for which. But the main purpose has been kept in view and prayers of the first four decades have been answered in the last.

There has been more concentration on, what one might call, distinct work for girls. Part of this has been carried on in connection with the Girl Guide Movement. When Miss Dora Robotham came out to the Rangoon Association in 1919, girls began to gather for enrollment in Guide companies, and she gave time to the training of leaders, both in and out of the Y.W.C.A., both in and out of Rangoon. Her sister, Miss Rosamund Robotham, came a year later as Girls' Work Secretary, on the National Staff, and studied the "girl situation" in section after section, by demonstration, by finding and training leaders, by establishment of relationships, making the Guide methods available in the Young Women's Christian Association programme, as well as helping companies in schools and elsewhere, entirely unconnected with the Y.W.C.A. Many other secretaries and devoted volunteer workers—like Miss Hailey, of Simla—have helped carry forward the work with girls.

Lady Baden-Powell, when visiting India in the cold weather of 1920-21, approved the work of the Y.W.C.A. Guides.

One of the leaders who knows most of the two organizations by experience and theory said, when en-

couraging the Young Women's Christian Association workers to prepare for Guide leadership:

I would also affirm that the Association can give more to its Girl Guides than they can get outside it, because we can teach them of the power which alone can enable them to fulfil the high ideals, the transforming power of Jesus Christ. The Guide Movement has a religious basis, but because it has been made wide enough to include all religions, it cannot lead girls to any definite decision for Jesus Christ, nor can there be any definite Bible teaching.

In the Association companies we are at liberty to do both these things, and I am profoundly convinced that we cannot do lasting or permanent work unless this deeper element enters into it.

For the girl in business the Hostel and the Holiday Home had long provided housing for work and play, but the problem of the mid-day meal, be it called breakfast or tiffin, was a serious one when rising temperatures or falling rains separated the home and the office by an impassable gulf. Delhi maintained a Tiffin Tent for a time, and Madras a Tiffin Club, but Colombo did a more permanent thing in establishing down town "by the Clock Tower," its Blue Triangle Club as a lunching place for business girls and a Rest Room and Information Bureau for the ceaseless tide of travellers who throng its level streets.

"Blue Triangle Club," is also the title taken by the young women's groups in several of the Associations, notably, Calcutta, under Miss Kathleen Robotham (Mrs. Burns) as leader, where the fourfold ideals of the Y.W.C.A. are wrought out through their programme of addresses and debates, their study circles, the Sunday evening service, their camp and excursions, and good times generally.

At a time when effort must not be wasted, but conserved for actual needs, it seemed advisable to make a

careful survey of the living and working conditions of young women who constitute a large part of the Association field. Calcutta was selected as the first city for such an investigation, which Miss Read began in the spring of 1923, co-operating with a committee of ladies from the Calcutta League of Women Workers. One result of the findings relative to business women was the necessity for a first class Employment Bureau, which the Calcutta Association undertook to inaugurate by securing for their staff an experienced worker in this department. When such an appointment was questioned by those who thought "the Y.W.C.A. ought not to start anything new," one wondered what they considered new; certainly finding places where girls can earn their own living is not new for any Young Women's Christian Association. Look at the Bombay minutes, for 1887 :

The Committee propose adding a Registry Office to their other Branches, and they hope also to join in the work of the Y.W.C.A. Travellers' Aid Department, which has been established with a view to aid young women travelling from place to place to secure a welcome at strange towns which they may have to pass through.

While every Association has endeavoured to help in such work as opportunity arose, this is the first full time position after these 38 years of waiting !

Another most inspiring and thoroughly appreciated feature, which had lapsed during the course of years, was the General Camp for members, such as the Madras Camp of 1900, those at Igatpuri and Bangalore and Lanouli, and other camps of blessed memory.

Student Camps had been regularly held, and Ceylon had been faithful most of the time to the splendid succession of camps for general membership begun in 1906,

sometimes however, carrying on a Holiday Home in the mountains instead.

But, in 1920, there was an opportunity to provide at Ootacamund a combination of the brief camp with its meetings and classes, and the Holiday Home, where guests spent the whole of their Hill season, devoting it to rest and recreation. Grace Cottage was equipped to accommodate those who wished to live in Indian style as well as for the European mode of life. Strong Bible teachers were secured, and speakers on religious and general subjects. There were discussions on work among women, and talks to teachers. There were physical drill and organized play, and cookery lessons. Guiding was arranged for. Then there were devotional hours and Bible story telling. And there was fellowship, day after day, and week after week. One year the house family included Tamil, Telugu, Malayalam, Kanarese, Cinghalese, Marathi, Bengali, and Hindi speaking members, while a Parsi housewife and a teacher from the Urdu speaking area were among the students who came in from other places in the station for class appointments.

The shabby old "Crystal Palace," the "Annex," and the "District Cottage," all gave upon the garden, and looked across to the near hills, bright green in the sunshine, darker as a sudden summer storm drew on, rarely covered with mist. One instinctively thought of God, the Maker of Heaven and Earth, and something of the strength of the hills which is His also must have entered into the spirits of those who sat in class together, and gathered on the parade ground, and watched the fire of pine cones on cool evenings.

"Where there is no vision the people perish," is the reason for maintaining summer schools for Young Women's Christian Association folk in India, Burma and



SUMMER SCHOOL, GRACE COTTAGE, OOTACAMUND

Ceylon. There is a close connection between summer schools and the supply of workers, because one of the anticipated results of the camps, when originally projected, was the inspiration of girls of this country for Christian service. This was a conviction "voiced annually in our reports."

Nor had the strangers offering service here been forgotten. When Miss Orlebar, the first Y.W.C.A. full time Secretary in India, opened a little Institute in Darjeeling, May 14th, 1895, she put in charge of it, as Resident Superintendent, Miss Lambert, from England, and Miss Massey, a Bengali member, while she herself was working at the Home of Rest for missionaries. She proposed "that the little Institute at Darjeeling shall be a sort of preparation and receiving Home for those who come out, where they may have a few months training in Indian ways and in the language, before they are placed in the more needy parts."

Finally, in 1919, both America and Great Britain sent out representatives who had been connected with their own training of workers, Miss Elizabeth Wilson and Miss Margaret H. Read, respectively, and the Indian National Committee (in progress of re-organization after removal to Calcutta) appointed a Committee on Training, with Mrs. Frank V. Slack as Chairman. A fellowship plan was adopted and three candidates were assigned to preliminary practical work in Bombay and Bangalore.

The Training School itself was located in Calcutta, National Headquarters, and the Calcutta Young Women's Christian Association provided the space required for school and residential purposes in its building on Corporation Street. Here the School opened on November 1st, 1920, with three students—Misses Olga Lawrence, of Bombay, Irene Smith, of Calcutta, and Hazel Van Langenberg, of Colombo.

The general division of studies was as follows :

I. Religious Teaching, including Bible study and development of Christian thought.

II. Social Teaching, including the application of economic and sociological principles to the life of women in India ; the application of psychology to the art of teaching and the religious education of adolescent girls ; a study of India, its history and geography, religions, including Christianity, and the progress of the Christian Church, modern movements which affect the service of the Y.W.C.A. also the art and literature of India.

III. Theory and Practice of the Young Women's Christian Association including lectures on the history, status and technique of the Movement, as well as gymnasium exercises and recreation and Girl Guide Training.

For the first two years Miss Wilson acted as Warden, and Miss Madge was in charge of the religious teaching section of the curriculum and acted as Tutor. For the season of 1922-23, Miss Read was Warden.

Members of the Indian National Committee and its staff, as well as representatives of other organizations, were most helpful, various clergymen came to the school to give Bible instruction, and the Principal and staff of Bishop's College generously opened their classes to the students.

However the establishment of a Training School could not solve the question of workers, as it was very evident that even if a number of promising candidates might be recruited, and their work sorely needed in different branches, it would not be fair to accept them or train them unless their support in such posts was assured. These are matters to be dealt with by the next fifty years, which begins with 1925.

Indigenous support was a theme almost as old as indigenous leadership. It was also in Miss Orlebar's mind,

and when the Hon. Mrs. Waller, World's Committee Member for India, made an appeal for £160 per year for the Darjeeling Institute, which she believed several Branches at Home might "combine to adopt" she quoted:

I feel much that the Y.W.C.A. work in India will have to be nursed for fully three years by our dear ones in England. This you will remember, is a heathen land, and those who are not heathen care little for Christ's work. By the second year I think we may hope that some will find the work is of God, and when blest they will help a little; and the third year I hope there will be those who will value the work of the Y.W.C.A., where it is really far more needed than in England.

To be of real use we should have Institutes all over India, and regular workers. The work that could be done is simply enormous.

This was 1895. Had Miss Orlebar known of the calls for workers, for grants and for building funds a quarter of a century later—what would she have said? And what could be said of a time "when the whole world had been shaken and rent as by earthquake, and many of the national Associations were immersed in the vast needs and opportunities for service which such a time reveals?"

The four contributing countries which had been sending workers equipped and supported from Home, and also making grants or allowing appeals for funds for India, Burma and Ceylon were all affected. Great Britain, our first donor, most of all.

Years before, when those pioneers of Christian Missions the "Serampore Trio," heard of projected retrenchments from the Home Base, William Carey had written (about 1815):

I entreat, I implore you in England not to think of the petty shop-keeping plan of lessening the number of stations so as to bring them within the bounds of your present income, but to bend all your attention and exertion on increasing your finances so

as to meet the work's pressing opportunities and demands. If our objects are large, the public will contribute to their support. If you contract them, their liberality will contract itself in proportion.

And his colleague Ward added :

I think with Carey that you must not go into the plan of giving up stations because they are costly, unless at the same time they are unnecessary or hopeless. Rather make England, Scotland, Ireland and America ring with the cry of your need.

The Young Women's Christian Association in these years of adjustment did not wish to abandon useful work for financial reasons, nor could they bring stronger appeal to Great Britain, America, Australia and New Zealand, and Canada, who were securing funds for their own current expenses with the greatest difficulty, and had claims from the Associations in China and Japan and Korea, in Africa, South, North, East and West, in the new countries of Europe, in the Near East, in South America, Mexico and the Philippines.

The solution seemed to be the securing of more money here. The budget of 1920 was the turning point. It had been decided that the eight Districts into which the whole field was now divided—Bengal, Bihar, and Orissa, Burma, Central Provinces, Ceylon, North India, South India, Travancore and Cochin, and West India—should be judged by the financial resources of the District rather than by the Association membership, as a basis for apportionment of support. Joint finance appeals for local and national funds were advised.

In 1919, owing to re-organization of Committee and staff, little financial work was done, but in 1920 a budget of Rs. 69,298 to be expended on the field was adopted—twice as large as that of 1919. And when the balance sheet for



ST. MARGARET'S HOSTEL, MADRAS

1920 appeared it was seen that, instead of Rs. 2,157, the figure for 1919, actually Rs. 37,926-8-0 had been raised in India, much of it in the first large joint-campaign, conducted by Miss Parmelee, in Calcutta.

The apportionments from the Districts are not generally received so much in the form of gifts for general programme, as in the acceptance of responsibility by individual Associations for paying the salaries of the secretaries who have been allocated there. At the close of the year 1924, fourteen such posts were paid for locally, posts filled in some cases by secretaries brought out from Home, as well as those recruited in India. This was in addition to many departmental or short time workers who have not signed contracts with the Indian National Committee.

Successful local campaigns for building funds carried out the same co-operation principle, and Karachi, Bangalore and Naini Tal largely owe their new buildings to this plan. However, Cawnpore has been fairy god-mother to Naini Tal contributing not less than Rs. 67,000 to the Holiday Home of its neighbouring hill station. In Rangoon the enthusiasm and downright hard work of the members helped to secure the Rs. 93,000 needed for the addition to their building, and they are also working for the recently acquired Summer Camp at Kalaw. Only one foreign grant has been made in these last five years, \$25,000 from America, on behalf of several Branches as grants or loans. The Trivandrum property was partly acquired through this gift. Quetta secured its own property. Coonoor secured funds for the site, erection and furnishings of "Wyoming"—there was a good Government grant—which it opened as a Holiday Home and Institute, May 15th, 1922. Jubbulpore has acquired the property adjoining Agnes Hall for resi-

dence purposes, Hyderabad, Deccan, has bought and enclosed an Institute site, and Coimbatore is putting up its own Building.

Another dream came true in December 13th, 1921, when "St. Margaret's" was dedicated—the perfectly appointed Hostel erected and endowed for the Madras Association by Sir William Beardsell, on the Poonamalee Road premises. It has only been the difficulty in finding a site, which has prevented Calcutta from utilising, for a similar purpose, the lakh of rupees paid over to them, in 1919, by Mr. and Mrs. R. L. B. Gall, but, finally, No. 1, Middleton Row was acquired in December, 1914.

But while the Branches have been setting their own houses in order they have not forgotten the worthy causes at their doors. Yercaud, beautiful for situation in the Shevaroy Hills, remembered the girls on the plains and forwarded a gift of £100 to the South India District Committee to be invested as a Holiday Fund.

Nor have they been unmindful of the needs of others, remote and unseen. For five years collections have been made in Student Branches—much sacrifice lay behind these gifts—and from interested friends, for European Student Relief; and, in 1923, the city members in particular sent an offering to the National Young Women's Christian Association of Japan, to be applied to any part of their earthquake devastated field.

Somewhere the idea arose and was given credence and circulated, that the Y.W.C.A. was called to India to work for Anglo-Indians. It seems impossible to verify this.

The first Branch was spontaneously formed of four members living in India, two of whom had come out to Bombay as missionaries, and two of whom were born here.

In 1880, Mrs. Mody, the English wife of a converted Parsee, started special meetings for Marathi-speaking Christian girls and had leaflets printed containing comments on the monthly Bible readings which she had herself translated. The other early Branches had many Indian members. One of the pioneer members in Madras sends reminiscences in which she states that "Mrs. Cotelingham, an Indian lady, conducted the Bible class in Tamil, at Georgetown, for the benefit of the Tamil speaking Indian Christians."

During the Misses Kinnaird's tour, in 1890-92, they organized Vernacular Branches in Mission schools. In Agra, Allahabad, Benares, Lahore, etc., there were Hindustani as well as English Branches, and a Hindustani *Letter* was begun in July, 1891, while the following year a *Hindustani Handbook and Almanac* were issued. Miss Emily Kinnaird reported 19 of the existing 72 branches as Vernacular.

The only "Call" on record is the famous appeal of 1892, begging for energetic action at the present time on behalf of European girls from home; domiciled English, and Eurasian girls; and educated Native Christian girls. This was evidently regarded only as the point of beginning, as absolutely no limit was to be set if one understands the following sentence: "These three classes touch only the Christian population, but outside of them there is a vast and practically unlimited field for work by the Association."

When the first Home was opened, in 1894, the announcement was distinctly made, "The doors will be wide open to welcome all who are willing to live in a European way, English, Eurasians and Bengalis." Miss Daw, one of the "first ten" secretaries, continued also Miss Neale's Bengali work in Calcutta.

The early secretaries, after spying out the land, wrote

home urging others to follow, assuring them that they could begin at once through the medium of English, until those young women here who could speak *both English and a vernacular* were inspired, recruited and trained to assume the permanent leadership. The English work was not the end, but only one means to that end. Pressure for funds for buildings brought the need of the business girl, both on the plains and in the hills, very much to the front, and it must have been because many opportunities for Indian service could not be taken advantage of by the Young Women's Christian Association that some people, Association friends as well as critics, began to assert that the Association had no right to take advantage of these opportunities, at least not until every demand for Anglo-Indian service had been complied with.

Not all the Indian work was in the Vernacular, however, nor in Mission stations. There have always been Indians in the general membership, especially in Madras. Some active clubs of Indian ladies have been formed side by side with the Business Girls' Clubs, Married Women's Clubs, and other groups as in Rangoon, Bombay and Calcutta.

Mrs. Nellie Yaba Minn, long a leader in Burma, was called as Secretary for the Burmese and Karen nurses and opened a Hostel and Club in Rangoon in 1922. Kunnankulam saw the need for caring for the out-of-town school girls and opened a small Hostel for them in 1922.

Miss Maya Das, in her capacity as Executive of the Vernacular Department, studied the situation of industrial work in Mission stations and found reason to believe that, in addition to the lace and embroidery which were the chief means of support of many widows and converts, some more truly indigenous industry might be introduced.



MISS MAYA DAS

Those Missions which had added weaving had no suitable women teachers. Through the courtesy of the Bengal Department of Industries, grants were received and classes in weaving opened in Calcutta, in 1921, taken advantage of both by students in the Training School, preparing for Indian work, and women from missionary homes and schools. In 1922, the school removed to Vena Bank, adjoining the Weaving Institute in Serampore. Here, for two years, Miss Wilson was assisted by a capable Bengali teacher in organizing the classes which the instructors of the Institute came in to teach. A medal was given by the Calcutta Exhibition, of 1923, for "hand woven towels," and for these as well as for the *jharra*ns, bed sheets, shirtings, and other products of the looms there had been ready sale. Students were kept about a year and expected to return home to pass on to others what they had learned here. After December, 1924, the school was turned over to the Department of Industries and the Association was no longer responsible. All the expense, beyond the Government grants during the period, was met by ear-marked money.

When the Commission on Revision surveyed the Vernacular field, in 1924, they realized that the members of the Hindi, Marathi, and Bengali Branches stood in close enough relation to various bodies of Christian Missions, so that their highest interests would not suffer in case the Indian National Committee was not able to promote the present form of work by means of Y.W.C.A. secretaries and publications in the vernaculars. Shortage of staff as well as of funds indicated this policy.

This was a matter of deeper regret because, especially in the Hindi area, the Y.W.C.A. had offered certain distinctive features, such as the magazine, *Trimasik Patr*,

the Hindi Summer School and Girls' Camp, as well as Guide Training Conferences. But Miss Neve had not returned after furlough and Miss Dennison had just gone. Mrs. Mackay (the Miss Sinclair of the early report from Indore) edited the Magazine for a time.

In certain other conditions, however, the Y.W.C.A. must be prepared to put into effect some of the plans long made—such as homes for Indian nurses and similar inter-denominational work like hostels or clubs for Indian business and professional women, for which a request has come in at least one city from the Provincial Representative Christian Council.

Hostels for students have already been in existence a score of years, first in Madras. Then a secretary was appointed in connection with the London Missionary Society Hostel, at Elgin Road, Calcutta, and, in 1919, a Hostel was opened in Trivandrum. Because of the two Women's Colleges, one in the north and one in the south end of Calcutta, in each section there is needed a Hostel, appropriately constructed and equipped for women students living in Indian fashion. Surveys have been made, sites chosen, tentative plans and estimates presented, reasons set in order, and appeals made. But the donor of one or both Hostels has not appeared up to the time of this Jubilee year. Other student centres also await such accommodation.

Words are supposed to be used ordinarily for the purpose of conveying ideas, but to use such words as, "The students of to-day are the leaders of to-morrow," conveys no idea whatever. A reader or hearer simply waits for this introductory language to pass by before opening her mind to receive any idea. Such is the fate of words when bound together in too familiar combinations.

And yet every Mission and every Government here recognizes this importance of the student class and endeavours to build up the best possible educational system. This is the reason, too, why the Young Women's Christian Association believed that the care of the Student Branches was indispensable, even with reduced forces. A student generation is all too short to permit lapses, and the senior friends are rarely able to travel or become head of a hostel, which are the chief duties of student secretaries to-day.

If one did not realize the strategic place of women students from looking at India alone, it would be clear from studying the development of the sister movement in China, where young college women trained by study at home, and often by subsequent travel and study abroad, are furnishing the finest kind of leadership both as Young Women's Christian Association Committee women and secretaries, and in all forward movements in changing China.

International lessons have been learned not only by reading, but by hearing and seeing, for Miss Maya Das, who returned to the Indian National Committee in 1920, as Associate General Secretary, represented the Women's Student Movement in India, Burma and Ceylon at the Conference of the World's Student Christian Federation at St. Beatenberg, Switzerland, in 1920, and again in Peking, China, in 1922, whither Miss Madge and Miss Zachariah accompanied her. International student concerns have been more closely united in Young Women's Christian Association prayer thought by the change in date of the Universal Day of Prayer from an isolated Sunday in February to the third Sunday in November, immediately following upon the week observed for many years by both Young

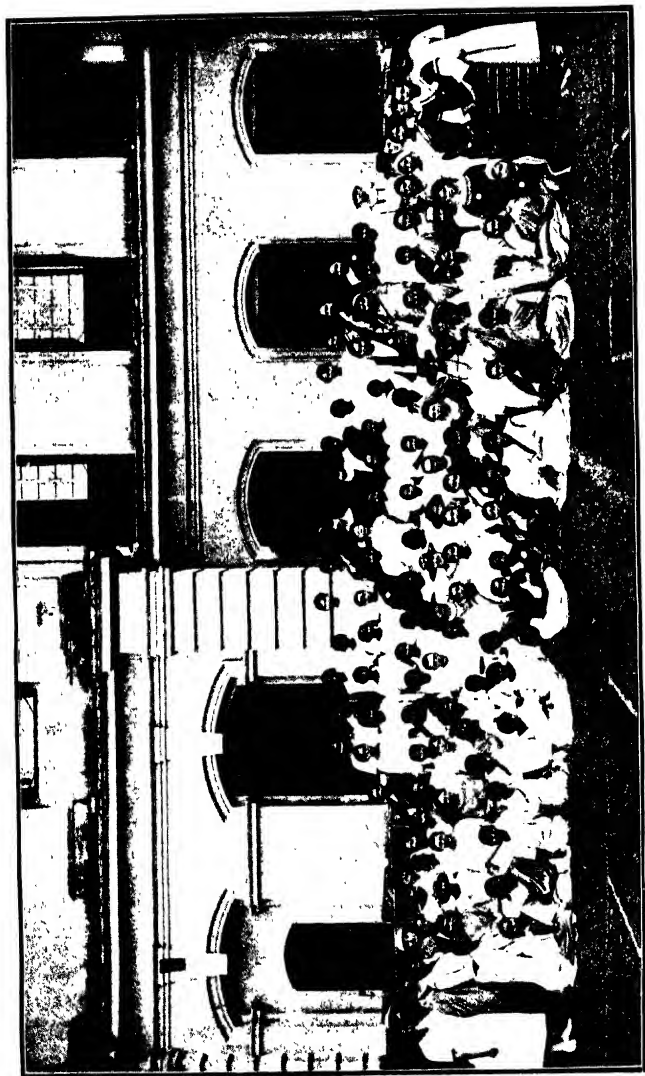
Men's Christian Associations and Young Women's Christian Associations, as a cycle of fellowship in prayer.

The Student Movement is a movement indeed, and because it is alive it keeps pressing on through new experiences. At the end of its thirty years of history, after passing through the strains of the War and the confusions of these subsequent years, its leaders say in comparing these periods—and India had representatives among those delegates from thirty-five countries at the High Leigh, England, Committee Meeting of 1924—

We stand before a more complicated situation. We face increasing demands of all kinds for help from the Federation—speakers for student evangelism, international literature as a means of deepening the spiritual life, revised methods of Bible study, extension into new fields, special aid for young movements, demands for apologetic work, social work, and all manner specialists. A number of new movements, each with their own problems, are entering or preparing to enter the Federation. The need of the missionary work of the Church is to-day tremendously insistent. Mass movements in India, education in Africa, present day conditions in the Moslem world—to meet all these, the Church demands the best our universities and our movements can give. European Students' Relief having met primary emergencies, comes back to us with an urgent plea for fresh effort in new regions of life and thought. The Federation is no longer the only international student organization in the field; moreover, in addition to student organizations, churches, youth movements and other various movements command a share of the attention of the student world; hence puzzling problems of relationship and co-operation.

It is gratifying to realize that the women students in our field are facing and accepting their share of what must be done if "the Purpose of God" is to prevail in India, Burma and Ceylon.

This was the central thought of the programme of the All-India Student Conference held during the closing days of December, 1923, when 126 persons assembled at



ALL INDIA STUDENT CONFERENCE, BISHOP'S COLLEGE, CALCUTTA, DECEMBER, 1923

Bishop's College, Calcutta, representing 1,000 members in 45 Branches, in schools and colleges; 99 of these were students from the Punjab, United Provinces, Bengal, Central Provinces, Bombay, Madras, Burma. Two railway breaches kept the Travancore students from coming at all, and the Madras delegates rode four days and nights in third class carriages by a long detour, due to the breaches on the direct line. All were Christians but two—one Parsee and one Brahmo-Somajist. The Chinese and American National Student Secretaries of China, Miss Grace Yang and Miss Anna Seesholtz, were valued and beloved guests. Mrs. Datta presided. The Rev. R. L. Pelly, of Bishop's College, had framed the meditations, Bible study, and devotional addresses on the Conference theme. There were also Discussion groups on the pertinent questions of "Students and Service," "Students and the Church," and "The Responsibility of Christians to their non-Christian Fellow Students," and addresses on the problems of Ignorance, Disease and Untouchability.

A Conference which dwelt for days upon the thought of God's purpose of love for man revealed in Jesus Christ, in Whom love meant friendliness without limit, might be trusted to adopt an aim for their Movement worthy that purpose. The statement of aim reads:

- I. To lead students to become disciples of Jesus Christ.
- II. To deepen the spiritual life of students and to help them to explore the meaning of the revelation of God in Jesus Christ, by the study of the Bible, by prayer, by worship and devotion, by fellowship in the Church.
- III. To lead students to dedicate themselves to the service of their fellowmen as they are guided by the Spirit of God and to prepare for fullest service by developing every side of life.

One shadow upon the Conference was that Miss Maya Das had just resigned, and Miss Zachariah was about to do so. Both were married early in 1924.

There have been other formative influences in these years of adjustment, the presence of guests who came not as commissioners, but who combined world tours or personal trips to India with visits to Associations, or simply gave encouragement to the workers. Such were Lady Procter, who appeared first in Y.W.C.A. affairs as Miss Freeman, of Bombay; the Hon. Emily Kinnaird who paid her fifth visit in 1921-22, and the Hon. G. Kinnaird; Miss Coppock, National General Secretary of China, whose death is a loss wherever people think of fundamental things in women's lives; Miss Cutler, of the American Department of Religious Education, who taught in the Summer Schools of 1922; Mrs. Somervell, the late President of the British National Young Women's Christian Association; Mrs. Arthur Curtiss James, Chairman of the American World Service Commission; Mrs. George Huntington, of Roberts College, Constantinople; Miss Jane Scott, National General Secretary of Japan. Such guests may reap their own harvest of impression and memories, but they also sow the seeds of understanding and co-operation.

This, then is the Story of the First Fifty Years. The word, first, is used advisedly, for the story of the next Fifty Years is still to be lived, and its record should be much more worth reading.

If references to the part taken by the secretaries in the last thirty years, seem out of proportion to the mention of that taken by honorary workers, committee women and active members, it is simply because the secretaries are the executive officers of the members, whom they supplement; also because there have been too many honorary workers to make even the attempt of a roll possible. The whole success of the Young Women's Christian Association in any country depends upon the combination of these two forces, under the recognized direction of the Spirit of God. He also

brings in new workers to fill the places of those who have finished their part.

The observance of the Jubilee, with which this first half-century closes, according to the divine injunction "Ye shall hallow the Fiftieth Year . . . it shall be a Jubilee unto you," is not only a time of review of the past, and of saying thanks for the labours of love of previous years, but it is also a challenge for the future—

That those who sow and those who reap may rejoice together.

Most of the founders of the Young Women's Christian Association in India, Burma and Ceylon, have gone on to their reward. Others are living, and remembering their own youth at the time when they joined, they welcome eagerly the new, young recruits, without whom no Young Women's Christian Association can hope to influence the life of girls.

The needs of India's women and girls are as great as ever, Christ's desire still stands, the opportunity belongs to her who runs to accept it joyfully. "All service ranks the same with God"; there are many ways of expressing love to the Christ of India. It may be through verse, as Aru and Toru Dutt; or hymns, as Deaconess Ellen Lakshmi Goreh; or serving others, as Manoramabai, who shared the burdens of her mother, Pandita Ramabai, at Mukti; or through teaching, as Lilavati Singh; it may be through channels not yet known. In the past were the Pioneers, in the future are the girls who will become Pilgrims. Let us end this story, and begin the new era, with this song of John Bunyan:

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

APPENDIX A

LIST OF YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS IN INDIA, BURMA AND CEYLON

(As printed in Report of First National Conference 1896)

ENGLISH BRANCHES

PLACE	SECRETARY	APPROXIMATE MEMBERSHIP
Agra .. ..	.. Mrs. Paterson ..	.. 8
Ajmere .. ..	.. Mrs. Gray ..	.. 25
Amritsar .. ..	.. Miss Clark ..	.. 24
Asansol .. ..	.. Miss Flewker ..	.. 21
Bangalore .. ..	.. Miss Ewart ..	.. 175
Benares .. ..	.. Mrs. A. R. Wilson ..	.. 41
Bombay (6 Branches)	.. Miss WARDLAW RAMSEY	200
Barrackpore .. ..	..	..
Chunar .. ..	.. { Miss Lambert	..
Calcutta (7 Branches)	.. { „ Hope ..	.. 260
Cawnpore .. ..	.. Miss COLLINS ..	.. 22
Colombo (9 Branches)	.. Miss McLean ..	.. 200
Coonoor .. ..	.. Miss M. F. Jones ..	.. 50
Calicut .. ..	.. Mrs. Thos. Eagan ..	.. 20
Coimbatore .. ..	.. Miss Stokes ..	.. 35
Dharwar .. ..	.. Mrs. Golden ..	..
Gorakhpore .. ..	.. Miss Omond ..	..
Gurdaspur .. ..	.. Miss Colt ..	.. 4
Galle .. ..	.. Miss Lewis ..	.. 4
Hubli .. ..	.. Miss Omond ..	.. 30
Hyderabad (Deccan) ..	..	.. 25
Igatpuri .. ..	.. Mrs. Hart ..	.. 30
Jamalpore .. ..	.. Miss G. H. Smith ..	.. 18
Jannpur .. ..	.. Miss Hill ..	.. 4
Jeypore .. ..	.. Miss A. E. Steven ..	.. 3
Jhansi .. ..	.. { Miss Seymour	.. 12
Jubbulpore .. ..	.. { „ Stubbs ..	..
	.. { Mrs. Warren ..	.. 56
	.. { Miss Mould ..	..

PLACE	SECRETARY	APPROXIMATE MEMBERSHIP
Jaffna	Mrs. Carter ..	..
Kandy	Mrs. Welchman ..	..
Lanowli	Miss Downes ..	30
Mhow	Miss Coombe ..	..
Masulipatam	Mrs. Goodman ..	36
Meerut	Mrs. Crawford ..	..
Mirzapur	Miss Stevens ..	..
Murree	Miss Lowdell ..	..
Monghyr	Miss Bion ..	..
Madras (7 Branches)	Miss M. B. HILL ..	211
Moradabad	Miss Kemper ..	12
Nagercoil	Miss Duthie ..	30
Newara Eliya	Miss L. Tringham ..	..
Ootacamund	Mrs. Stevenson ..	100
Patna	Miss McKinnon ..	16
Poona	Miss Windsor ..	100
Rawal Pindi	Miss Lowdell ..	..
Simla	Miss Smith ..	50
Scattered Branch (Wynaad)	Miss Sinclair ..	5
Scattered " (Punjab)	Miss Clark ..	10
Scattered " (Bengal)	Mrs. Lamb ..	..
St. Thomas' Mount	Miss Sinclair ..	24
Secunderabad

VERNACULAR BRANCHES

BENGALI

Calcutta	Miss Daw ..	80
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KANARESE

Bangalore	Miss Hudson ..	40
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HINDUSTANI

Agra	Mrs. Paterson ..	43
Ajmere (School)	Miss Whitby ..	8
" (Village)	Mrs. Gray ..	30
Amritsar (Blind)	Miss A. Sharp ..	11
Amritsar	Miss Basu ..	43
Amballa (See Umballa) .. ..	.. ..	..
Allahabad	Miss Patteron ..	20
Beawar	Miss McIntosh ..	66
Cawnpore (Village)	Mrs. Bella John ..	8
Cawnpore (School)	" " " ..	48
Deoli	Mrs. Ashcroft ..	6
Fyzabad	Miss M. I. Gault ..	16
Gorakhpur	Miss Elwood ..	24
Jeypore	Miss Miller ..	16

PLACE			SECRETARY	APPROXIMATE MEMBERSHIP	
Jaunpur	..	..	.. Miss Abraham..	..	8
Kotguhr	..	..	.. Mrs. Beutel ..	..	6
Lucknow	..	..	.. Mrs. Aristotle ..	..	5
Ludhiana	..	..	.. { Miss K. Greenfield	..	24
			.. " Ghose		
Moradabad (School)	..	..	.. Miss Brittain ..	..	27
Muttra	..	..	.. Miss Stratton ..	..	8
Nusseerabad and Todgahr	..	..	.. Mrs. Robb ..	..	17
Saharunpore	..	..	.. Miss L. Sircar ..	..	9
Sigra (Benares) (School)	..	..	.. { Mrs. Barr	..	67
			.. { Miss E. Daniel		
Sikandra (School)	..	..	.. Miss Tillich ..	..	23
Sikandra (Village)	..	..	.. Miss Goetze ..	..
Scattered Branch Miss Clark	46
Umballa Mrs. McComb	12

MARATHI

Bombay (Branches) Mrs. Frank Clark	..	100
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MALAYALAM

Kumbakonam Mrs. Bishop	10
Trichoor (C M.S. School) Mrs. Bishop	30
Trivandrum Miss Cox	18
Trincomallee	..	..	..	..
Toondla	..	..	.. Mrs. Jahans ..	..	6
Umballa	..	..	.. Mrs. Johnston ..	..

TAMIL

Bangalore	..	..	.. Miss White ..	..	40
Madras (2 Branches)	..	..	.. { Mrs. Cotelingam	..	55
			.. { Mrs. Peters ..	..	30
.. (Northwick School)	..	..	.. Miss Davadasen	..	50
Coonoor	..	..	.. Miss Emily Dawson	..	49

APPENDIX B

DELEGATES FROM INDIA, BURMA, AND CEYLON AT THE FIRST WORLD'S Y.W.C.A. CONFERENCE, 1898.

Miss Bethune
Mrs. Bellerby
Miss Christian Bernard
Mrs. Bourdillon
Miss Collins
Miss Daw
Mrs. Freeman
Mrs. H. D. Goldsmith
Mrs. Hogge
Miss M. F. Jones

Miss Keay
Miss Kimmins
Sister Lucy
Mrs. Organe
V. Miss Poynter
Miss Saw
Miss Johnson Smyth
Mrs. Thoburn
Mrs. Longhurst-Ward

APPENDIX C

INDIAN NATIONAL COMMITTEE

PRESIDENTS

Miss Bethune, 1896-1903	Mrs. Gourlay, 1920-22
Mrs. Mackichan, 1903-13	Mrs. Gall, 1922-
Mrs. Normand, 1916-18	

GENERAL SECRETARIES

Miss Hill, 1896-1909	Miss Parmelee, 1920-22
Miss Hunter, 1909-14	Miss Maya Das (Assoc.), 1920-23
Miss Carswell, 1915-17, 1918-19	Miss Wingate, 1922-24
Miss Alexander, 1919	Mrs. Datta, 1924-



MISS PARMELEE



MISS WINGATE

APPENDIX D

SIGNATORIES TO THE MEMORANDUM OF ASSOCIATION

NAMES AND ADDRESSES	WITNESSES
BOMBAY YOUNG WOMEN'S CHRISTIAN ASSOCIATION Lily L. Clark, <i>Acting President</i> , c/o F. J. Clark, Esq., Victoria Terminus, Bombay. Mary McElroy, <i>General Secretary</i> , Y.W.C.A., Fort, Bombay.	{ Maude Kennelly, W. Kennelly, Chaplain of Byculla.
POONA YOUNG WOMEN'S CHRISTIAN ASSOCIATION J. Ethel Dodgson, <i>President</i> . L. Jones, <i>Secretary</i> .	{ J. H. Jones.
MADRAS YOUNG WOMEN'S CHRISTIAN ASSOCIATION F. E. Goldsmith, <i>Acting President</i> , Lela Guitner, <i>General Secretary</i> .	{ Catherine Weston.
COLOMBO YOUNG WOMEN'S CHRISTIAN ASSOCIATION Mary Thomas, <i>President</i> , Dora H. E. Clark, <i>Secretary</i> .	{ J. Llewellyn Thomas, F.R.C.S.
RANGOON YOUNG WOMEN'S CHRISTIAN ASSOCIATION Melita H. Tilly, <i>Vice-President</i> , M. Casswell, <i>Secretary</i> .	{ H. N. S. Matthews Serene Cowasjee.
CALCUTTA YOUNG WOMEN'S CHRISTIAN ASSOCIATION Alice M. Bethune, <i>President</i> . Laura Radford, <i>General Secretary</i> .	{ Minnie Plunkett.
LAHORE YOUNG WOMEN'S CHRISTIAN ASSOCIATION Anna L. Church, M.D., <i>Vice-President</i> , Florence G. Smith, <i>General Secretary</i> .	{ J. G. Gilbertson.

15th Day of November, 1904.

APPENDIX E

DIRECTORY OF COMMITTEE AND BRANCHES

AS AT JANUARY 1st, 1925

YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF INDIA,
BURMA AND CEYLON

(Registered)

Address—National Y.W.C.A., 5, Russell Street,
Calcutta.*Telegraphic Address*—"Emissarius, Calcutta,"
Missions Code.*Patroness*.—HER EXCELLENCY THE COUNTESS OF READING

INDIAN NATIONAL COMMITTEE

President.—Mrs. R. L. B. Gall.
Vice-Presidents.—Mrs. M. T. Kennedy, Mrs. W. S. Urquhart,
General Secretary.—Mrs. S. K. Datta.
Finance and Business Secretary.—Miss Theodora Carcaud.
Travelling Secretaries.—Miss M. Wilson, Miss Iris Wingate.
Student Secretary.—Mrs. S. K. Datta.
Girls' Work Secretary.—Miss Rosamund Robotham.

Training Secretary.—Miss Elizabeth Wilson.
Honorary Treasurer.—F. V. Rushforth, Esq.
Members' World's Committee.—Mrs. Sinclair Stephenson, Mrs. Gall.
Members W.S.C.F. Committee.—Mrs. Datta, Mrs. Ilahibaksh.
Headquarters Members.—Mrs. W. A. Burns, Dr. Headwards, Mrs. Higham, Miss Rivett (furlough), Mrs. Rushforth, Mrs. Carey Morgan (*Girl Guide Representative*).

DISTRICT REPRESENTATIVES

BENGAL : *City*, Mrs. Shewell ; *Vernacular*, Mrs. Crabtree.
 BURMA : *Student*, Mrs. St. John ; *Vernacular*, Mrs. Jury.
 CENTRAL PROVINCES : *City*, Miss Browne ; *Vernacular*, Deaconess Bardsley ; *Student*, Miss Becker.
 CEYLON : *City*, Lady Bertram ; *Student*, Miss Hornby ; *Vernacular*, Dr. Sattiarageswara Aiyer.
 NORTH INDIA : *City*, Lady Innes.
 SOUTH INDIA : *City*, Mrs. Sutherland ; *Student*, Mrs. Leith ; *Vernacular*, Mrs. Appasamy.
 TRAVANCORE AND COCHIN : Mrs. Poonen Lukose, Mrs. Thomas Chandi, Miss Carapiett.
 WESTERN INDIA : *Vernacular*, Mrs. Sinclair Stevenson ; *Student*, Miss Kitching.

STUDENT DEPARTMENT COMMITTEE

Chairman : Mrs. Kennedy.

Secretary : Mrs. Datta.

Mrs. Blair Fish, Mrs. L. A. Hogg, Mrs. Lahibaksh,
 Mrs. Kellas, Mrs. Kuruvilla, Miss Nag, Miss Plumbe,
 Miss Rivett (furlough).

VERNACULAR DEPARTMENT COMMITTEE

Chairman : Mrs. Urquhart.

Secretary : Miss Wingate.

Miss Baker, Miss Bose, Mrs. Bose, Miss N. M. Lindsay,
 Miss Mukerji, Miss R. Robotham, Miss Wilson.

STANDING COMMITTEES

FINANCE

Chairman : R. L. B. Gall, Esq.

Secretary : Miss Carcaud.

C. J. Ashworth, Esq., H. N. Betts, Esq., W. Horne, Esq.
 (Lahore), W. H. Marr, Esq., B. E. T. Pollard, Esq.,
 N. Nuttall, Esq. (Madras), F. V. Rushforth, Esq.,
 W. R. Stevenson, Esq. (Nagpur), E. S. Tarlton,
 Esq.

PUBLICATIONS AND PUBLICITY

Chairman : Mrs. Kennedy.

Secretary :

Mrs. Sinclair Stevenson, Mrs. Lawrence Browne, Miss
 Dutt, Mrs. Kuruvilla, Mrs. Wilson.

TRAINING

Chairman : Mrs. Rushforth.

Secretary : Miss E. Wilson.

Miss Bose, Miss Cox, Miss Downey, Miss Hornby,
 Miss Moule, Miss Plumbe.

CITY DEPARTMENT

TOWNS	INSTITUTIONS	ADDRESSES	SECRETARIES (NAMES OF HONORARY WORKERS IN ITALICS)
		DISTRICT : BENGAL, BIHAR AND ORISSA	
		<i>Secretary:</i> Miss DOWNEY, 134, Corporation St., Calcutta	
CALCUTTA	.. Institute (Owned)	.. 134, Corporation Street	.. Miss DOWNEY, Miss FOSTER
	and Hostel (Owned)	.. 31, Free School Street	.. Miss HAWKINS, Miss WHITE.
	Branch	.. Howrah	.. Miss GILLMON.
	"	.. Lillooah	.. <i>Miss Banerjee.</i>
DARJEELING	.. Holiday Home (Rented)	.. Maryville (Summer)	.. <i>Mrs. Pincombe.</i>
JAMALPUR	.. Institute (Owned)	.. Birissa	.. <i>Mrs. Seaton, Commercial Row.</i>
KALIMPONG	..	.. Exhibition Road Bankipore	.. Mrs. STEWART.
PATNA	..	..	.. <i>Mrs. Edith Cross.</i>
		DISTRICT : BURMA	.. <i>Mrs. Lall.</i>
		<i>Secretary:</i> Miss FERGUSON, Y.W.C.A., Brooking Street, Rangoon	Miss FERGUSON, Miss MATTHEWS,
RANGOON	.. Institute and Hostel (Owned)	.. Brooking Street	.. Miss BARETTO.
		DISTRICT : CENTRAL PROVINCES	
JUBBULPORE	.. Institute and Hostel (Owned)	.. 177, Chapel Road	.. Miss GATMELL.
MHOW	..	.. The Wilderness	.. <i>Mrs. Drew.</i>
NAGPUR	.. Institute (Owned)	.. U.F.C. Mission	.. <i>Mrs. Gardiner.</i>

TOWNS	INSTITUTIONS	ADDRESSES	SECRETARIES (NAMES OF HONORARY WORKERS IN ITALICS)
		DISTRICT : CEYLON	
		<i>Secretary:</i> MISS PARMELEE	
COLOMBO	.. Institute and Hostel (Owned)	.. St. James, Union Place	MISS PARMELEE, MISS VANLAN-GENBERG, MISS MARGENOUT.
	Blue Triangle Room (Rented)	.. "By the Clock Tower," Fort	THE SECRETARY.
GALLE	.. Institute (Rented)	.. The Ramparts	.. <i>Miss Fanny Morgan.</i>
JAFFNA	.. Institute (Owned)	.. Caledon House	.. <i>Miss A. Symonds.</i>
KANDY	.. Institute (Owned) and Hostel (Rented)	.. Y.W.C.A.	.. MISS EDWARDS.
	.. Institute (Rented)	.. Forest Lodge	.. <i>Mrs. R. de Silva.</i>
MATARA	..	.. Signal View	.. <i>Miss Lily de Silva.</i>
PANADURA	..		
		DISTRICT : NORTH INDIA	
ALLAHABAD	.. Institute and Hostel (Owned)	30, Canning Road	.. <i>Miss Fairlie Smith.</i>
DELHI—SIMLA	.. Hostels for Government Employees only (lent by Government)	.. Constantia, Simla	.. MRS. DUNCAN.
		Lancers' Road, Delhi (Winter)	.. MISS COOPER.
DEHRA DOON	.. Institute (Owned)	.. Mountain View	.. <i>Mrs. Brown Clark.</i>
JHANSI	.. Institute and Hostel (Owned)	.. Morse Hall, Abbott Road	.. MISS KENNY, MISS BLACKER, MISS MANSON.
LAHORE	.. H. Home (Owned)	.. Doon View (Summer)	.. MISS GATMELL.
MUSSOORIE	.. H. Home (Owned)	.. Woodbine Lodge (Summer)	.. MISS MANSON.
NAINI TAL	..		..

TOWNS	INSTITUTIONS	ADDRESSES	SECRETARIES (NAMES OF HONORARY WORKERS IN ITALICS)
DISTRICT : NORTH INDIA (<i>continued</i>)			
QUETTA	.. Institute and Hostel (Owned)	.. Stewart Road	.. <i>Mrs. Jaquet.</i>
DISTRICT : SOUTH INDIA.			
BANGALORE	.. Institute and Hostel (Owned)	.. 5, Residency Road L.M.S.	.. MISS EAGAN. .. <i>Mrs. Robertson.</i>
COIMBATORE	.. Institute and Hostel (Owned)	.. Wyoming Mission Hostel	.. MISS CASSWELL. .. <i>Miss Isaac.</i>
COONOR	.. Institute Rooms (Loaned)	.. West View, Public Gardens Road	.. <i>Mrs. Ross de Souza.</i>
GUNTUR	.. Institute and Hostel (Owned)	.. Coromandel P.O.	.. <i>Mrs. Walker.</i>
HYDERABAD	.. Institute and Hostel (Owned)	.. 65, Poonamallee Road, Vepery	.. MISS WILSON (<i>acting</i>) MISS CREWDSON. .. MISS WORSTER, MISS BOWERS. .. <i>Miss Norma K. Smith.</i>
KOLAR	.. Institute and Hostel (Owned)	.. St. Thomas Mount	.. MISS ELLIS.
MADRAS	.. H. Home (Owned) Branch	.. Lovedale	.. <i>Mrs. Padfield, Pres.</i>
OOTACAMUND	.. Institute (Owned)	.. L.M.S.	.. <i>Mrs. Upshon.</i>
SALEM	.. Institute (Owned)	.. Englewood	.. <i>Mrs. Moore.</i>
SECUNDERABAD	.. Institute (Owned)	.. Englewood	.. <i>Miss Ruzzak.</i>
TANJORE	.. Institute (Owned)	.. Englewood	.. <i>Mrs. Lechler.</i>
YERCAUD	.. Institute (Owned)	.. Englewood	.. <i>Mrs. Lechler.</i>
DISTRICT : TRAVANCORE AND COCHIN			
<i>Secretary:</i>			
COCHIN	.. 5 Houses (Rented)	.. Cochin Argus	.. <i>Mrs. Pereira.</i>
TRIVANDRUM	.. 5 Houses (Rented)	.. Main Road	..



"WYOMING," HOLIDAY HOME, COONOR

TOWNS	INSTITUTIONS	ADDRESSES	SECRETARIES (NAMES OF HONORARY WORKERS IN ITALICS)
DISTRICT : WESTERN INDIA.			
BELGAUM	.. Institute and Hostel	General Post Office	.. <i>Mrs. U. G. Cooke.</i>
BOMBAY	.. (Owned) and Lady Willingdon Hostel (Owned)	.. Mayo Road	.. MISS CULVER, MISS CHAMBERS.
HUBLI	.. Institute and Hostel	.. Warehouse Road	.. MISS TRESHER.
KARACHI	.. (Owned)	.. Railway Quarters	.. <i>Mrs. Fitzgerald.</i>
POONA	.. Institute and Hostel (Owned)	.. Bunder Road	.. MISS O'BRIAN.
		.. 5 Solly Flood Road	.. MISS LAWRENCE.
PANCHGANI	..	.. The Grange	.. <i>Mrs. Sims.</i>

SCATTERED BRANCHES

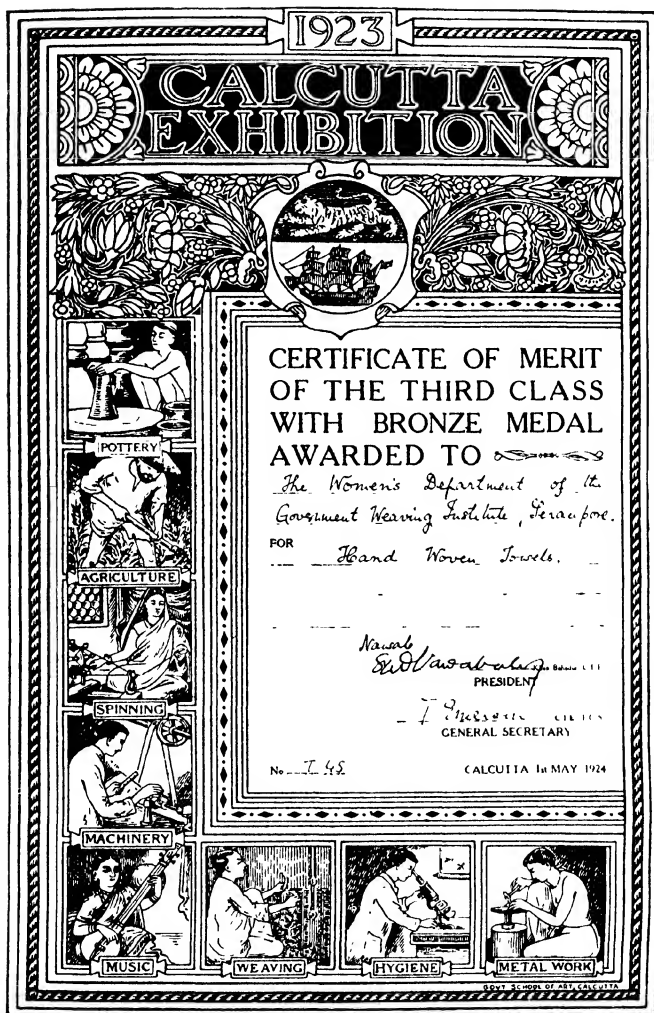
BOMBAY	.. <i>Secretary</i> , Y.W.C.A. Mayo Road.	LAHORE	.. <i>Secretary</i> , Morse Hall, Abbott Road.
CALCUTTA	.. <i>Secretary</i> , 134, Corporation Street.	MADRAS	.. <i>Secretary</i> , 65, Poonamallee Road.
JOBBULPORE	MISS GATNELL, 177, Chapel Road.	CEYLON	.. <i>Secretary</i> , St. James, Colombo.

STUDENT DEPARTMENT

TOWNS	SCHOOLS OR COLLEGES	SECRETARIES
BENGAL, BIHAR AND ORISSA		
	<i>Secretary</i> : MISS MEEK, B.A., 134, Corporation Street, Calcutta.	
	{ Mission High School	.. <i>The Secretary.</i>
	.. { L.M.S. Student Hostel	.. } c/o Miss Meek.
CALCUTTA	.. { North Calcutta Student Branch	.. }

TOWNS	SCHOOLS OR COLLEGES	SECRETARIES
CENTRAL PROVINCES		
<i>Secretary :</i>		
INDORE, C.I.	C. P. Mission High School ..	..
KATNI	C.E.Z.M. High School ..	.. Miss Joshua.
NAGPUR	U.F.C.M. High School ..	..
CEYLON		
<i>Secretary :</i>		
COLOMBO	{ Normal Training College ..	.. Miss Samarakone.
	{ Clifton Girls' School ..	.. Miss Henrietta Rulach.
JAFFNA	{ English Branch Uduvil Girls' School ..	.. Miss Grace M. Lee.
	{ Vernacular " " " " ..	.. Miss Gnanamany Murnu-gasu.
MATALE	Baptist Mission Girls' School ..	..
NEGOMBO	Wesleyan Girls' School ..	.. Miss Mary Mituadi.
NORTH INDIA		
<i>Secretary : Mrs. Pedersen, Agricultural Institute, Allahabad.</i>		
AGRA	Women's Medical College ..	.. Miss L. F. Hakeem.
CAWNPORE	Methodist Episcopal High School ..	.. c/o Miss Bragg.
DELHI	Lady Hardinge Medical College ..	.. Miss C. D. Abraham.
LAHORE	Kinnaird College ..	.. Miss Mercy Pindi Dass.
LUCKNOW	Isabella Thoburn College ..	.. Miss H. Duke.
" "	" " Junior Branch ..	.. c/o Miss M. Wallace.
	Woodstock College ..	.. c/o Miss N. Collie.
MUSSOORIE	Wellesley High School ..	.. <i>The Secretary</i> c/o Miss Sellers.
NAINI TAL		

TOWNS	SCHOOLS OR COLLEGES	SECRETARIES
	SOUTH INDIA	
	<i>Secretary</i> : Miss M. N. Wilson, 65, Poonamallee Road, Vepery, Madras.	
CALICUT	.. M.M. High School ..	.. Miss Paul.
CHITTOOR	.. Sherman Girls' High School ..	..
COCONADA	.. C.B. Mission School ..	.. Miss Craig.
CUDDALORE	.. Government Training and Secondary School ..	.. Miss D. Joel.
GUNTUR	.. Bible Training School ..	.. The Principal.
	.. { S.S. Girls' High School ..	.. Miss M. Moses.
LOVEDALE	.. Lawrence Memorial ..	..
OOTACAMUND	.. Gell Memorial ..	.. Miss Paranjotie.
PALAMCOTTAH	.. Sarah Tucker College ..	.. Miss L. Arumainayagam.
TANJORE	.. Government Training School ..	.. Miss J. P. Rao.
VELLORE	.. Women's Medical College ..	.. Miss A. Kuruthu.
	.. Student Department, Y.W.C.A. ..	.. Miss M. N. Wilson.
	.. Medical College ..	.. Miss R. Koshy.
	.. Queen Mary's College ..	.. Miss E. Gnanaprakasam.
MADRAS	.. Women's Christian College ..	.. Miss E. Gnanadickam.
	.. Government Training School, Triplicane ..	.. Miss Rose Devadasam.
	.. Northwick School ..	.. Miss E. T. Rajarathnam.
	.. C.M.S. Girls' School ..	.. Miss Kamalam Ponniah.
	.. St. Christopher's College ..	.. Miss V. Joshua.
	TRAVANCORE AND COCHIN	
	<i>Secretary</i> : Main Road, Trivandrum.	
TRIVANDRUM	.. Maharaja's College for Women ..	.. Miss Rachel Oommen.



CERTIFICATE AWARDED TO WEAVING HOSTEL, "VENA BANK"



FACE



OBVERSE

MEDAL AWARDED TO WRAVING HOSTEL, "VENA BANK"

TOWNS	HINDI BRANCHES (continued)		SECRETARIES
CENTRAL PROVINCES	Betul ..	..	.. Diva Bai.
	Bilaspur ..	..	.. Ruth Bai.
	Baitalpur ..	..	.. Bartha Bai.
	Bisrampur ..	..	.. Manki Bai.
	Chindwara ..	..	.. Mrs. Alexander.
	Jubbulpore M.E. School	..	.. Miss Rose.
	" Belbagh Branch	..	.. Miss K. B. Jacob.
	" Civil Lines	..	.. Mrs. Judda.
	Katni Junior Branch	..	.. Miss Dass.
	" Women's Branch	..	.. Miss P. Parsis.
	Panagar ..	..	.. Hira Bai.
	Patpara ..	..	.. Roshni Bai.
	Raipur ..	..	.. Miss L. Gaiknal.
RAJPUTANA	Ajmer Hospital ..	..	.. ..
	" City ..	..	.. ..
	" Civil Lines..	..	.. Miss P. Benjamin.
	Beawar ..	..	.. Mrs. J. Daniel.
	Bharatpur ..	..	.. Mrs. Gideon.
	Jaipur..	..	.. Mrs. M. D. Lall.
	Jodhpur ..	..	.. Mrs. N. Punamchand.
	Nasirabad ..	..	.. Miss G. E. Sawai Ram.
	Piploda ..	..	.. Soni Bai.

U.P.	Almora Girls' School	..	.. Miss Priscilla Benjamin.

SECRETARIES

TOWNS

BENGALI BRANCHES

CALCUTTA	Sambhu Nath Pundit Hospital	..	Mrs. M. Dey.
	Dufferin Hospital...	..	Miss Semai Tiarang.
	Mayo Hospital ..	..	Mrs. Sushilla Sircar.
	Kanardanga, Entally ..	..	Mrs. Singhan.
	C.M.S., 33, Amherst Street ..	..	Mrs. T. Chatterjee.
GOPALGUNGE SERAMPORE	.. { Sankartolla Lane..	..	{ Miss Billing.
	.. { Gopalgunge Mission	..	{ Mrs. S. Biswas.
	.. { Weaving Hostel, Vena Bank ..	..	{ Mrs. S. Bose.
	.. { Weaving Hostel, Vena Bank ..	..	{ Kummadini Ghazi.

TAMIL BRANCHES

CALCUTTA	.. Wellesley Street ..	..	{ Mrs. E. Abel.
	.. { Institute (Owned) Chankanai, Vaddukkoddai	..	{ Miss Adams.
	.. { Nellore Branch	{ Miss Arulampalam.

MALAYALAM BRANCHES

KUNNAMKULAM MISS MATHAI.
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BURMA

RANGOON, BURMA	.. Nurses' Hostel Mrs. MINN.
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GIRL GUIDE TRAINING CAMP, JUBBULPORE, 1924

APPENDIX F

Y.W.C.A, GIRL GUIDE COMPANIES

ENGLISH

BOMBAY	..	24th Bombay Y.W.C.A. Company
		27th " " "
CALCUTTA	..	17th Y.W.C.A. Company
		" " Bluebirds
COLOMBO	..	15th Colombo Y.W.C.A. Company
		" " Brownie Pack
GALLE	..	3rd Galle Y.W.C.A. Guides
KANDY	..	2nd Kandy Y.W.C.A. Company
		" " Brownie Pack
KARACHI	..	2nd Karachi Y.W.C.A. Guides
		" " Bluebirds
LAHORE	..	1st Lahore Y.W.C.A. Company
RANGOON	..	1st Rangoon Y.W.C.A. Company
		2nd " " "
		1st " " Bluebirds
TRIVANDRUM	..	4th Y.W.C.A. Company

VERNACULAR

BILASPUR	..	1st Bilaspur Y.W.C.A. Guides
		3rd " " "
		2nd " " Bluebirds
DEOGARH	..	1st Deogarh Y.W.C.A. Guides
KATNI ..	..	1st Katni Y.W.C.A. Cadet Corps
		1st " " Guides
		2nd " " "
NASIRABAD	..	1st Nasirabad Y.W.C.A. Guides
		2nd " " "
		1st " " Bluebirds
		2nd " " "

APPENDIX C

COMPARATIVE FINANCE REPORTS

FIRST ANNUAL TREASURER'S REPORT, 1898

RECEIPTS		For		Rs. A. P.
From		Workers' Salaries, Board Allowance and Hill Allowance	Miss D. Clark for Vernacular Printing	423 3 0
1. Balance from 1897	..	..	..	4,597 10 10
2. Home Committee	..	..	..	149 6 8
3. " " "	..	..	..	300 0 0
4. " " "	..	..	..	536 5 3
5. " " "	..	..	..	1,098 5 2
6. America	..	..	..	245 0 0
7. America, per Miss Hill	..	..	..	90 0 0
8. Members of Indian National Committee	..	..	..
<i>Affiliation Fees—</i>				
	Rs. A. P.			
Madras ..	15 0 0			
Bombay ..	50 0 0			
Dharwar ..	2 8 0			
Hubli ..	2 10 0			
Benares ..	13 14 6			
Moghal Serai ..	2 0 0			
Poona ..	17 0 0			
Colombo ..	2 14 0			
Cawnpore ..	6 0 0			
Igatpuri ..	4 3 0			
Ahmedabad ..	1 0 0			
Sarah Tucker College, Palamcottah ..	1 0 0			
English and Indian Branches in Punjab ..	29 13 0			
Total Affiliation Fees				147 14 6

Miss Jones	..	..	Vernacular Work	..	64	8	0
Malayalam	..	..	Payment of Monthly	..	19	2	0
	..	..	Bible Notes	..	2	4	0
Punjab ..	..	..	Urdu and Hindi Notes and Almanacs	..	117	14	0
			Total Rs.	7,791	9	5	
EXPENDITURE							
	To		For				
1. Miss Norman	..	..	Salary for the Year	..	1,440	0	0
2. " Campbell	..	..	do	..	1,440	0	0
3. " Symonds	..	..	Salary and Board Allowance	..	605	0	0
" Symonds	..	..	Hill Allowance	..	120	0	0
4. " Mould	..	..	Salary and Board Allowance	..	788	0	0
5. " Stubbs	..	..	Hill Allowance	..	100	0	0
" Stubbs	..	..	Salary and Board Allowance	..	784	0	0
6. " Hope	..	..	do	..	76	0	0
" "	..	..	Hill Allowance	..	250	0	0
7. " Bethune	..	..	Telegraph Code	..	50	0	0
" Bethune	..	..	Expenses incurred for Miss Symonds	..	12	0	0
8. " Dora Clark	..	..	Printing Expenses	..	241	5	5
9. " A. G. Hill	..	..	Travelling Expenses	..	234	0	0
" For Printing	..	..	Cablegram to New York	..	82	12	8
			Stamps for Cheques, etc...	..	22	8	0
				..	9	14	6
			Total Rs.	6,255	8	7	
Total Receipts Rs. 7,791 9 5							
Total Expenditure Rs. 6,255 8 7							
Balance Rs. 1,536 0 10							
Balance in hand, December 31st, 1898 Rs. 1,536 0 10							

I. CRUICKSHANK,
Honorary Secretary, Indian National Y.W.C.A.

LAST ANNUAL REVENUE ACCOUNT OF INDIAN NATIONAL COMMITTEE, 1923

EXPENDITURE		Rs. A. P.			RECEIPTS		Rs. A. P.		
To Secretaries' Salaries ..	Accom-	50,119	6	5	By Donations and Subscriptions ..		2,430	2	1
" Headquarters' Housing ..	modation ..	4,293	0	0	" Joint Appeal ..		11,052	2	6
" District ..		1,515	14	1	" Balance from 1922 ..		10,000	0	0
" Secretaries' Medical Expenses ..		31	8	0	" Branches Contributions ..		23,039	3	0
" Passages and Travel ..		2,284	5	0	" Overseas Contributions ..		47,886	15	6
" Secretaries' Holiday Allowance ..		150	0	0	" Acct. Trivandrum ..		3,893	1	0
" Travelling Expenses in India ..		3,946	4	9	" Affiliation Fees ..		4,354	11	6
" Language Study ..		298	0	0	" <i>Woman's Outlook in India</i> ..		415	10	3
" Leaders' Camps and Conferences ..		150	0	0	" Sundry Publications ..		951	12	8
" Members' ..	" ..	1,152	11	6					
" Summer School ..		6,870	11	0					
" Training School ..		2,925	7	9					
" Industrial Work ..		3,375	2	3					
" Co-operation ..		519	12	0					
" Printing and Publicity ..		653	9	9					
" Office Rent and Salaries ..		8,684	4	1					
" Office Supplies and Upkeep ..		15,664	4	0					
" Postage, Telegrams and Cables ..		1,248	10	6					
" Charges General ..		568	8	3					
" Conveyances ..		1,080	3	0					
" Interest ..		1,034	0	6					
" Depreciation ..		1,389	9	0					
" Joint Fund Appeal Reserve ..		4,809	1	4					
" Alliance Bank of Simla ..									
" Surplus Revenue transferred to ..		5,357	5	4					
" General Fund Account ..									
Total Rs. 1,04,023 10 6							Total Rs. 1,04,023 10 6		

APPENDIX H

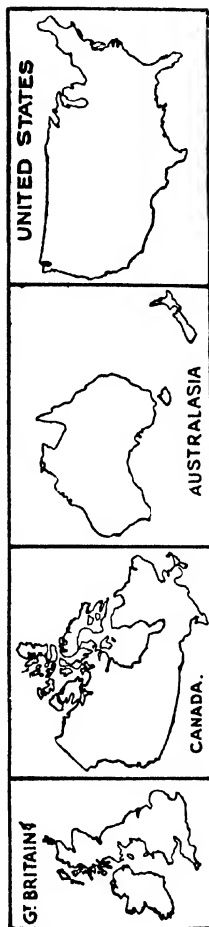
SECRETARIES IN INDIA, BURMA AND CEYLON, AS AT JANUARY 1st, 1925

(For complete list see foregoing directories)

Secretaries sent by Overseas Committees of Foreign Countries, not counting those on furlough :

From Australia	.. Miss Meek	.. Student Secretary.
" Canada	.. Miss Chambers	.. Physical Director.
	.. Miss Ferguson	.. General (and District) Secretary.
	.. Miss White	.. Girls' Work Secretary.
" The United States	.. Miss Culver	.. General Secretary.
	.. Miss Downey	.. General (and District) Secretary.
	.. Miss Parmelee	.. General (and District) Secretary.
	.. Miss E. Wilson	.. National Training and Jubilee Secretary.
	.. Miss M. Wilson	.. National Travelling Secretary.
" Great Britain	.. Miss Carcaud	.. National Business and Finance Secretary.
	.. Miss Cooper	.. General Secretary.
	.. Miss R. Robotham	.. National Girls' Work Secretary.
	.. Miss Thresher	.. Home Secretary.
	.. Miss Wingate	.. National Travelling Secretary.
	.. Miss Wroster	.. Girls' Work Secretary.

FOUR CONTRIBUTING COUNTRIES



APPENDIX I

STUDY OUTLINE FOR

“THE STORY OF FIFTY YEARS OF THE
Y.W.C.A. OF INDIA, BURMA AND
CEYLON”

FIRST STUDY

CHAPTER I

THE YEARS OF BEGINNINGS—1875-90

Pages 1—9

1. Bombay. First members. First work. First locations.
 2. Poona. First workers. Type of things done and undone. How and when was a building secured?
 3. Patna, Calcutta, Madras (both groups), Colombo and Kandy, Mhow, Hyderabad, Lahore and Simla.
- How do you account for these apparently spontaneous origins?

ADDITIONAL MATERIAL :

Poems by Indian Women.—Margaret Macnicol.
The Life and Letters of Toru Dutt.—Harihar Das.
Girls of Yesterday and To-day.—Lucy M. Moor.
Fifty Years of Association Work among Young Women.—Elizabeth Wilson.

CHAPTER II

THE YEARS OF EXPANSION—1890-96

Pages 10-26

- 1.⁵ Relation of Lady Kinnaird to both Missions and Y.W.C.A. Dr. Pentecost's Mission of 1890. Object of the Hon. Emily Kinnaird's Y.W.C.A. effort on behalf of:
 - (a) Organized Branches, *e.g.* Bombay, Poona.
 - (b) Partially organized, *e.g.* Calcutta, Madras.
 - (c) New work, *e.g.* Bangalore.
2. "The Appeal" of 1892:
 - (a) Why sent?
 - (b) To whom?
 - (c) For what?
 - (d) By whom?
3. The Response:
 - (a) From Great Britain. In what respects was Miss Orlebar a pioneer?
 - (b) From the U.S.A. What were the different conceptions of Y.W.C.A. work as an organization and a vocation in England and in America?
4. Other Y.W.C.A. work of that period:
 - (a) Other Branches in India.
 - (b) The formation of the World's Y.W.C.A.

ADDITIONAL MATERIAL :

*Girls of Yesterday and To-day.**Fifty Years of Association Work among Young Women.**A Study of the World's Y.W.C.A. (1924.)*

SECOND STUDY

CHAPTER III

FROM LOCAL TO NATIONAL—1896-1916

(A) THE NATIONAL PROGRAMME

Pages 27-58. Appendices A, B, C, D and G

1. The First National Conference (Calcutta 1896) :

- (a) How called ?
- (b) What was the significance of the different resolutions ?
- (c) Who were elected Chairman and National General Secretary ?

2. What was the object of the next two years :

- (a) In the field in general ?
- (b) In Bombay ?

3. Student work :

- (a) How begun ?
- (b) How cultivated ?
- (c) How were Camps introduced ?
- (d) Why was a Student Hostel opened ?

4. Publications :

- (a) What was *Our Indian Magazine* ?
- (b) What had preceded it and what came later ?

5. Rangoon :

- (a) What were the relationships of Mrs. Oatts, Miss Hill, Miss Lindsay, and Mrs. MacGregor, to the Association ?

6. Miss Reynolds' visit :

- (a) What was the occasion of her visit ?
- (b) What was the scope of her visit ?
- (c) What was the result of her visit ?

7. Holiday Homes :

- (a) Discuss the circumstances of opening the Home in Simla.
- (b) Of other Homes.

8. Indian Branches :

- (a) In what language areas were they undertaken?
- (b) What methods were used?

9. Workers :

- (a) From outside India (what countries?)
- (b) From within India, *e.g.* Y.W.C.A., W.H.M.S., N.M.S. (see resolutions Third National Conference, Madras, 1902).
- (c) The Jubilee Fund.
- (d) What conclusions?

ADDITIONAL MATERIAL :

Files of Association Magazines.
National Conference Reports.

THIRD STUDY**CHAPTER IV****FROM LOCAL TO NATIONAL—1896-1916****(B) THE PROGRESS OF THE BRANCHES**

Pages 59-74

1. The place of Bible study :

- (a) Teachers.
- (b) Classes.
- (c) Courses.

2. The erection of buildings :

- (a) Funds—how secured ?
- (b) Character of buildings—Institute, Hostel, Holiday Home etc.,
- (c) What are the advantages and disadvantages of owning buildings ?

3. Other activities of this period :

- (a) New undertakings.
- (b) The Queen's visit.
- (c) What relation had Lady Carbery, Miss Lilavati Singh, Miss R. F. Morse, Miss C. H. Spencer ?

4. Impressive facts :

- (a) The sense of conviction.
- (b) The reliance upon prayer.
- (c) The varied range of giving.
- (d) Reasons for discontinuing work once begun.

ADDITIONAL MATERIAL :

Publications as cited.

FOURTH STUDY

CHAPTER V

"FOR INDIA'S WOMEN"—1916-20

Pages 75-88

1. Significance of this title.—Sixth National Conference (Bombay) 1915-16 :

- (a) "The Departmental Scheme."
- (b) Appeal to the contributing countries.

2. War work :

- (a) Activities of the Branches.
- (b) Work promoted by the Indian National Committee.

3. Travancore :

- (a) Status of women.
- (b) Development of the Association.

4. Staff :

- (a) Student leaders.
- (b) Enlarged national staff.
- (c) Religious teaching.

ADDITIONAL MATERIAL :

Publications as cited.
Sixth (Bombay) and Seventh (Ranchi) Conference Reports.

FIFTH STUDY

CHAPTER VI

THE YEARS OF ADJUSTMENT—1920-25

Pages 89-111. Appendices E, F, G, H

1. What called for adjustment in view of :

- (a) The general situation ?
- (b) The situation in India ?
- (c) The Y.W.C.A. world situation ?

2. "Prayers of the first four decades answered in the last" regarding:

- (a) Girls' work.
- (b) Employment bureau.
- (c) Summer schools.
- (d) The training of secretaries.
- (e) "Indigenous support."
- (f) The field of the Association.
- (g) Relation to missions.
- (h) The Student Movement.

3. Why celebrate a Jubilee as:

- (a) A review of the past?
- (b) A challenge for the future?

ADDITIONAL MATERIAL:

Study of the World's Y.W.C.A.
Publications as above.

NOTE.—Publications of the World's Y.W.C.A. and of the four contributing countries are valuable through the entire study.

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